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The new Study Book for the Autumn, 1913

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By BREWER EDDY

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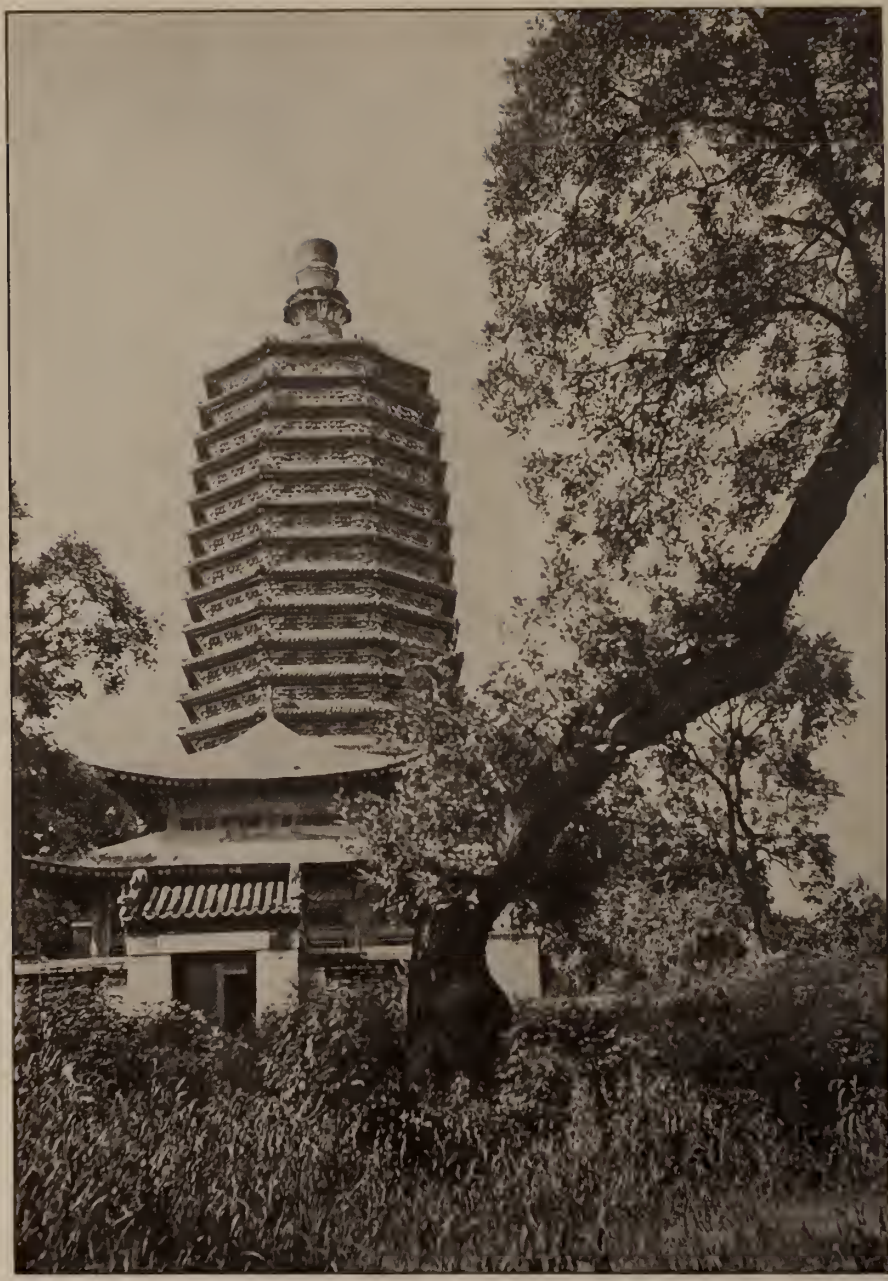

All over China Buddhist temples are being deserted by the monks and are falling into disrepair. Many of these are being converted into government schools and not a few are passing into the hands of the missionaries to be used as Christian schools. This indicates that a religious transformation of momentous significance is sweeping over China. This picture shows a deserted temple in front of the thirteen story pagoda, not far from Peking.

The Missionary Herald

VOLUME CIX OCTOBER 1913 NUMBER 10

THE President of the United States in his message to Congress advised all Americans in Mexico to leave at once. The appropriateness of this advice in view of the "hands off" policy outlined in the same address is not questioned. Should riots occur in any locality and Americans suffer, and our government send in troops for their protection, it would certainly be interpreted by Mexico as armed intervention. War between the two countries might easily arise under such circumstances. The advice of the President served as a notice that Americans would remain in Mexico at their peril. Under the circumstances, what should be the policy of the American Board? After consultation by wire with the men on the field, it was decided for the present, at least, not to withdraw. The work at our principal stations, Chihuahua and Guadalajara, is going on undisturbed, and the missionaries object to being withdrawn at the very time when the people need them as never before. On the advice of the United States Consul, the ladies at Parral, the Misses Prescott and Dunning, have removed to Chihuahua, where Rev. and Mrs. Wright are in charge. Rev. and Mrs. Wordsworth, newly appointed, will delay a while in this country. Mr. and Mrs. Fritts, Miss Gleason, and Miss Smith are hard at work at Guadalajara and report everything quiet. Now, however, is a good time to remember these workers in prayer.

The Mexican Situation

LETTERS from China recently received were written in the midst of the revolution, when the extent of the movement was undetermined and the issue still in doubt. They are full of rumors and speculations as to the outcome. We judge the missionaries have not been as well informed of current events in their own country as we have on this side of the world. That might naturally be the case. None the less, our missionaries in North China, gathered for a summer conference at Peitaiho, were expecting the collapse of the revolution. One and all they support Yuan Shih Kai as, all things considered, the ablest and safest leader for the republic.

Civil War in China

EVIDENTLY we in America have been too forward in exalting Sun Yat Sen as a second Washington. That he accomplished great things for China by his revolutionary movement against the Manchus, and that he showed real disinterestedness in retiring from the presidency in favor of Yuan Shih Kai, no one will deny. But in his later conduct Sun Yat Sen has revealed fundamental weaknesses. Visionary in temperament and socialistic in creed, he seems to have developed into a chronic fault-finder. The recent attempt to create a Southern Republic was a wild scheme, poorly thought out, illy-timed, and essentially unpatriotic.

The Downfall of Sun Yat Sen

Rev. E. W. Thwing, of the International Reform Bureau, is reported as saying of Sun Yat Sen: "A year ago he had been accorded a place second to no Chinese in the world. But since his visit to Japan he has become a changed man. His attitude toward China has changed. He is the sworn enemy of President Yuan Shih Kai and all his policies. He has pledged his support to the overthrow of President Yuan. His ideals for a great China, undivided and unified, have evidently gone. He said: 'It makes no difference if China

is divided into ten parts. Each would still be as big as Japan.'" In an interview, Sun Yat Sen impressed Mr. Thwing as having lost his love for the country as a whole. He evidently believes all the scandalous rumors circulated by a hostile press against the president. He wishes Yuan Shih Kai to resign. His idea seems to center about the Mexican policy of taking up arms as the means by which to remove any public servant you dislike. The changed attitude of mind of this man is among the phenomena of history."

Estimates of Yuan Shih Kai

BISHOP BASHFORD of the Methodist Church, in presiding over the Peitaiho Conference, spoke of the young idealists of China who are opposing President Yuan Shih Kai as men with whom he was in sympathy in part; but he followed this remark by saying, "My judgment is that Yuan Shih Kai is desirous of being the father of a republic rather than the father of a new dynasty." Speaking of the dangers confronting China raised by the new civil conflict now on, he summed them up as falling under two heads: first, the danger of foreign intervention, which is bound to come if China cannot control her internal affairs; and second, that China will not follow out the republican ideas of government.

Rev. A. B. DeHaan sends us a *résumé* of an address at the conference by Mr. Thwing, alluded to above. Mr. Thwing referred to the present civil strife and the various sentiments which it has aroused. Several days ago he had found himself discouraged, but since then circumstances had led him to believe that "China will win in spite of the stupendous difficulties in the way." The rebellion which resulted in the overthrow of the Manchus was a far different matter from the present rebellion. The former was directed by the Chinese people against a foreign ruling element. This rebellion is due to a group of disgruntled leaders who have not succeeded in reaping the spoils of office. Selfishness is the root of the whole matter.

In a recent interview, President Yuan Shih Kai discussed freely with Mr. Thwing this second revolution, and reiterated his former declaration of sincerity in the matter of not trying to establish a new line of emperors. His heart is with the republic. He has been patient to extremes with the National Assembly, with disgruntled office seekers, with all classes of people. His patience has sounded a new note in the method of Oriental rulers. His taking up arms against his own people has been forced upon him as a last resort. Yuan Shih Kai said: "My position is misunderstood by the south. I wish to stand for the republic. I wish to stand for the whole of China. I do not wish to hurt or oppress the people of China. I desire to make a strong nation. I'll never be an emperor. Please tell the southern leaders the same thing for me."

The Balkan Shame

THE spectacle presented by the Balkan Allies when, falling out over the spoils of war, they flew at one another's throats, does not improve as the facts come to light. The whole thing is piteous and humiliating beyond description, one of the most deplorable events in modern history. This last war seems to have been little more than a welter in crime and blood. Charges and countercharges are made by Greeks and Bulgarians, and these only serve to emphasize the fact of robbery and butchery on a wide scale. Horrible things, beyond all power of recital, have been happening in the zone of this fratricidal war. The fury of the Turks in massacre time has been equaled, if not outdone, by the maddened, blood-lusting gangs of soldiers, robbers, and murderers (and it is impossible as yet to distinguish these classes), who have come to the front in this strife. When the king of Greece charged upon the Bulgarian army the deliberate and wholesale massacre of innocent villagers and the violation of women, his

statements were so explicit and circumstantial that they gained general belief. But now come the countercharges of Bulgaria, fully as circumstantial and more abundant. Our Bulgarian missionaries write of the burning of villages, the massacring of the inhabitants, and the flocking to the cities of thousands of refugees. Their letters are tragic reading. They urge us to reserve judgment until the facts can be investigated and reported to the world. They are confident that the Bulgarian army will be cleared of these fearful charges. They hold the opinion that such violence as has been committed has been mainly the work of ruffians and bandits.

Dr. Schweitzer Becomes a Missionary in Africa

RELIGIOUS circles in Europe have been deeply stirred by the going out to Africa as a missionary of the famous German scholar, Dr. Albert Schweitzer. Dr. Schweitzer is the author of "The Quest of the Historical Jesus," and is classed as one of the most brilliant and successful writers of the present day. He has had the matter of engaging in missionary work under consideration for a number of years, and at one time devoted himself to the study of medicine with this work in view. He now goes out under his own charges to work independently at Lambarene, in the French Congo, but his work will be closely affiliated with that of the Paris Society. His choice was directed to this spot because of the work of two friends who died at that lonely station close to the equator. There, with his wife, he is already hard at work in medical practice in behalf of the natives. The funds which will support Dr. Schweitzer in this work have been secured largely through his gifts as a musician. He is known in German musical circles as a successful organist and as an authority on Bach. Full statements of the facts in connection with Dr. Schweitzer's missionary purpose are found in the *Allgemeine Missions Zeitschrift* for June and the *Journal des Missions Evangeliques* for July. The *British Weekly* describes the doctor as "a tall, broad-shouldered man in the late thirties, powerfully built. He has a pleasant dark eye, dark hair worn rather short, with no suggestion of the dilettante, features blunt but well cut, with the strong chin of the man of action; the whole personality keenly alive and magnetic." A peasant woman summed up her impression of the scholarly missionary as follows: "You know the heathen won't have a ghost of a chance with Herr Schweitzer; they'll just *have* to be converted."

The example of this talented scholar and musician in devoting the balance of his life to the humble natives on the Congo is bound to exert a wide influence throughout the religious world. Perhaps this will put an end to the idea which seems to prevail in the minds of many, that any sort of a person will do for missionary work in Africa. Dr. Schweitzer's example reënforces a remark of President William Douglas Mackenzie in a recent address: "It needs the highest to lift up the lowest."

A South Africa Outrage

THE government of the South Africa Union appears to be more interested in making the black man do the white man's work than in giving the black man a chance in life. All sorts of restrictive measures have been proposed, the one idea being to keep the native down. A particularly obnoxious law has just been passed by Parliament and signed by the governor general, called "The Native's Land Bill," which prohibits any white man from selling or even leasing land to a native. It might well be called "A Bill to Prevent Africans from Possessing Homes"! The missionaries and friends of the natives generally are unanimous in condemning the measure as an outrage. In the Transvaal and the Free State, ninety per cent of the natives live on the farms of white men; in Natal, sixty-five per cent. Many of these are working on leased land, and not a few of them have aspired to have their own homes. Instead

of encouraging this laudable desire and sympathizing with the native in his purpose to take on the ways of civilization, the policy of hard repression has prevailed. The new law practically forces the African farmer to become a serf to the white man or to become a wanderer, unless he should choose to live upon a government "location" or upon a missionary reserve. Fortunately this alternative is possible, and it would appear that the government intends to set apart additional "locations" following the long-discussed policy of racial segregation. Since the law exempts mission reserves, our missionaries do not anticipate any opposition to their carrying out of a more liberal policy, in connection with the large tracts of land granted the Board seventy-five years ago. Their indignation has to do with the essential unrighteousness of the measure and the danger of still further straining the relations between white and black. It is estimated that 800,000 natives living on private lands will be affected by this measure. A few years ago, before the Zulu uprising which cost so fearfully in British money and African blood, the British policy in South Africa was spoken of as "a policy of pin-pricks." But this land bill is no pin-prick. It is a body blow to native progress and self-respect.

Land for the Natives in Rhodesia

JUST at the time when the South Africa government is adopting these repressive measures, our mission in Rhodesia is perfecting a plan whereby natives may acquire land and possess homes. When the Board began work in Gazaland, a little over twenty years ago, it received from the government extensive land grants amounting to some thirty thousand acres. This land, being well adapted to farming and being under the control of the missionaries, has attracted the natives in large numbers. It is capable of supporting a population of perhaps 10,000. The natives settling on the mission property are required to send their children to school, to perform a certain amount of public work, and to obey the rules laid down for their betterment. It is a civilizing influence of no small degree simply to live under these conditions. It is now thought that such heads of families as have approved themselves to the mission should, under proper restrictions, be given title to the land they cultivate. The plan has been submitted to the Prudential Committee, and it is thought that the scheme will be acceptable to the Rhodesian authorities. Its popularity with the natives is a foregone conclusion. This is working in the right direction, and we hope the experiment may be sufficiently successful to attract the attention of the South Africa Department of Native Affairs.

At Kansas City

NOT since the National Council was organized in Oberlin in 1871 has there been a more momentous meeting for the Congregational churches of America than that which is to be held in Kansas City, October 22–31. The practice of combining the annual meetings of the seven benevolent societies with the meeting of the National Council has now prevailed for six years. The arrangement proved a success at Cleveland in 1907 and at Boston in 1910. In fact, we may say that the meeting of the Council at Des Moines in 1904 was on this basis, inasmuch as the American Board held its sessions immediately before the Council at Grinnell, only a few miles away. Out of this massing of our common interests, missionary and ecclesiastical, has arisen the demand for an actual affiliation of all our national agencies. The Commission of Nineteen has been studying the problem of changes in denominational polity and in the machinery of missionary organizations in order to meet this demand. They have published a report in advance, the bearing of which upon the American Board is of far-reaching import, calling as it does for acceptance on the part of the Board of the members of the National Council as corporate members, thus bringing the

Board under the control of the Council. The plan as developed by the Commission preserves the identity and independence of the Board as a corporation and allows the election of 150 corporate members outside of those coming from the Council. This plan would not call for any change in the Board's charter, nor would it give rise to any serious legal embarrassment. The adoption of this plan and its working out in detail are likely to cause considerable debate both in the meeting of the National Council and in the sessions of the Board. On this account and because of the general importance of the meeting, a large attendance is looked for on the part of members of the Board, honorary and corporate, and from the constituents of the Board generally.

Slavery in the Philippines

IT now appears that while we Americans have been holding up "holy hands of horror" over the existence of slavery in the islands of San Thomé and Principe, on the west coast of Africa, belonging to Portugal, a similar situation has been existing under our own flag. Mr. Dean C. Worcester reports that slaveholding and peonage are found quite generally in the Philippine Islands. Mr. Worcester's knowledge of the islands is so intimate, and he gives his facts in such profusion and detail as to carry conviction. Certainly Congress should institute a thorough inquiry into this matter. Mr. Worcester's statements are confirmed by Dr. Sibley, our medical missionary of Davao. Dr. Sibley states that slavery exists in different forms over nearly all the islands. Many of the rich Filipinos possess servants who virtually are in the position of slaves. He states that rich families in Davao also hold slaves, although they do not like to have it spoken of as such. Furthermore, the Doctor alleges that a number of Chinese make a living in the islands buying and selling young Filipino girls. They buy the girls of parents who are degraded enough to part with their daughters for a few pesos, knowing well for what purpose the transaction is made. This practice is kindred to the "White Slave" traffic in the United States. In the Davao district there is a form of slavery which is more nearly the real thing. There one tribe will fight another and take captive women and children, and carry them away into a state of genuine slavery. Dr. Sibley's observation is that our government punishes this practice whenever possible, but notwithstanding the most vigilant watching, the tribal wars continue and many captives are reduced to the condition of slavery.

Three things are suggested by this recital. First, that a large part of the population in the Philippines is still in the savage state, and hence in great need of missionary work. Second, that the stamping out of slavery under such conditions is an exceedingly difficult task, requiring not only the strong arm of the law, but also the persuasive influences of Christian ideals and institutions. Third, the argument against the early withdrawal of our government from the islands and the granting of independence to the natives is reenforced.

The India Deputation

THE deputation to India sailed in two sections. Rev. William E. Strong, Editorial Secretary, and Rev. George A. Hall, with his wife and daughter, sailed on the *Franconia* to Liverpool, September 2. President Capen, Mrs. Capen, and Miss Capen sailed September 6 on the *Cretic* for Naples. Both groups have been obliged to omit their proposed trip to Constantinople and through certain parts of Turkey on account of cholera conditions, fearing that quarantine regulations might prevent the making of their appointments in India. All will come together at Port Said and proceed to Bombay, where they are due October 31. Miss Bodman, of Northampton, and Miss Bridgman, of Boston, also sailed on the *Cretic*, and will reach India in time for the centenary. There will thus be a group of eight

friends to convey the greetings of Christian America to the Christians of Western India. The party will break up soon after the centenary, but all will proceed eastward, stopping to visit mission stations in China, Korea, and Japan. The *Herald* will give its readers glimpses of this trip, in its various parts, and those who have come to value the work of our Editorial Secretary will rejoice to have him use his pen and camera as he visits the native Christian communities he has so often set before us in editorial fashion, and as he looks into the workings of the American Board hospitals, schools, and other institutions. We venture to send the best wishes of all readers to each member of the deputation, official or otherwise, and to wish them all a safe and fruitful journey and a glad return next spring.

DEPUTATION TO THE MARATHI CENTENARY

Rev. George A. Hall Pres. Samuel B. Capen Rev. William E. Strong

EIGHTEEN NEW MISSIONARIES ABOUT TO SAIL FOR THEIR FIELDS

MR. HOLMES

WE are glad to introduce to our readers eighteen new recruits who are soon to sail for their fields.

Rev. Jerome Crane Holmes will be recognized as one of the Centenary Band ordained at Salem, Mass. Born in Lincoln, Me., and brought up on a farm, he was graduated from Bates College. His seminary course was taken at Hartford, where he has also been pursuing post-graduate studies. His work is to be in Japan. The depletion of this mission by death and the opportunities for new work render the arrival of Mr. Holmes exceedingly timely.

MISS RUPERT

Jennie Hazel Edwards Holmes comes of primitive New England stock, having been born in Madison, Me. She is a graduate of Bates College, 1910, and has also enjoyed four years' teaching experience in the schools of her home town. Her interest in missions has been fostered by the enthusiastic attitude of her mother.

MRS. HOLMES

The decision of Miss Elizabeth Pettee to return to Japan is news of the greatest interest to her friends. Miss Pettee returns as a child of the mission, her father being Rev. James H. Pettee. Members of the mission as well as native Christian friends have been watching eagerly for her return, and their prayers have been an important factor in the decision. Her graduation from Mt. Holyoke and her years of experience in teaching in Maine and New Jersey have fitted her well for the important work she will do under the W. B. M. in either Tottori or Niigata.

MR. NEFF

Another recruit for Japan is Miss Nettie Lorena Rupert, who was born in Magrew, O., October 2, 1882, and goes out under the auspices of the W. B. M. I. She is a graduate of Urbana Academy and of the University of Wooster, from the latter institution receiving also the degree of M.A. She has had two years' experience as a home missionary teacher at Walnut Run, N. C., and also as teacher in the Greensboro Female College for two years. Her work is that of teaching in Kobe College.

MISS PETTEE

Mr. Clarence Alvin Neff, a native of Bucyrus, O., who goes out to the Foochow Mission, is no stranger to the work, he having already enjoyed an

MISS HUGGINS

MISS SEWALL

MISS KAUFFMAN

experience in a government school of Japan as well as at Foochow College. He is a graduate of the University of Wooster and of the Union Theological Seminary.

The new missionary interest in Washburn College is already bearing fruit. Miss Mabel Irene Huggins is the third missionary the Board has received from this institution within the last two years. She is a graduate of the Class of 1910, and has spent two years in teaching. Having specialized in science, she will find a congenial work in the scientific department of the North China College, under the W. B. M. I.

Carolyn Titcomb Sewall is to be known as the "Children's Missionary" of the W. B. M. Miss Sewall comes naturally (we wish we could add inevitably) by her missionary interest, being the daughter of a Congregational minister, Rev. John L. Sewall, of Worcester, Mass. She is also a true child of the Pilgrims, having been born in Plymouth, Mass. Her college course was at Mt. Holyoke, where she was president of the Y. W. C. A., graduating in 1910. She taught two years and then returned to her Alma Mater as general secretary of the Y. W. C. A. Miss Sewall's station is to be Tientsin, in the North China Mission.

MR. HUBBARD

MISS LONG

Rev. Hugh Hubbard is one of the four missionaries being sent out by the First Congregational Church, Montclair, N. J. He will probably be located at Paotingfu, North China. Mr. Hubbard has already done missionary work in China, having served under the Y. M. C. A. He is a graduate of Amherst College and Oberlin Theological Seminary. He is the son of Albert Wells Hubbard, a missionary of the American Board for more than twenty-five years in Turkey. He was born at Sivas in 1887 and studied one year at Anatolia College at Marsovan.

Mrs. Hubbard was formerly Mabel Ellis, a missionary of the W. B. M. I. Having served one term in North China, she will take up her work alongside of her husband, thoroughly equipped for the task.

MRS. HUBBARD

MR. WORDSWORTH

The Shansi Mission is also to receive a recruit in Miss Anna Wynona Kauffman. Miss Kauffman comes of German and Scotch ancestry, her church connection being English Lutheran. She was born at DeGraff, O., and is a graduate of the high school of that place and of Oberlin College, 1911. She goes out to China under the W. B. M. I.

Ethel May Long, of Calumet, Mich., is the daughter of Rev. Luther K.

MRS. WORDSWORTH

Long, pastor of the Congregational church in that place. She was graduated from Olivet College in 1910. For three years she has been a teacher in public schools. Her work will be at Lintsing, in the North China Mission, under the W. B. M. I.

Mexico, in the midst of her political upheaval and in the hour of her greatest need, is to receive a helper in Rev. Watson Wordsworth. Mr. Wordsworth is a native of Yorkshire County, England. He came to this country in 1902 and studied at Williston Seminary and Amherst College. Fifteen months were spent in a business connection. His seminary course was taken at Hartford with the Class of 1913. Owing to the disturbed conditions in Mexico, it is possible that he may be held back from his field for several months.

MISS COE

Grace Blanche Currier Wordsworth was born in Sherburne, Vt., where her father is a farmer. Her education has been in the schools of her home village. In Woodstock, Vt., she engaged in a business enterprise for two years.

MISS HOUSE

It will be a source of great pleasure to many of our readers to know that a daughter of Rev. J. Henry House, of Salonica, is to join our forces in the European Turkey Mission. Miss Ethel Adeline House was born in Turkey and studied at the American College for Girls at Constantinople, finishing her course at Lake Erie College, Ohio. Deciding to take up kindergarten work, she received a bachelor's diploma in this department and also a B.S. degree from the Teachers College, Columbia University. As her father's daughter and a daughter of the mission, she will receive a cordial welcome in Sofia, Bulgaria, where her work is to be, having been appointed for term service under the W. B. M.

MISS SHANE

Frank Bacon Hart, of Apple Grove, Va., is to teach for three years in the Bithynia High School, Bardezag, Western Turkey Mission. He was graduated from Richmond College, Virginia, and in addition has had the advantage of a full course in a dental college.

MR. HART

Miss Ada May Coe, of Warren, Pa., was born in Milford Center, O., and is a graduate of Mt. Holyoke College, Class of 1913. She attributes her special interest in foreign missions to the influence of a mission study class at college. Having become deeply interested in Roman Catholic countries, she will find a congenial field for three years in her work at Barcelona, Spain, under the W. B. M.

MISS TAVENDER

Miss Myrtle Ora Shane is a native of Lawrence, Kan., and comes of Scotch-

Irish descent, her parents having settled in Kentucky. Her education has been at the high school and the state university, Lawrence, Kan. She has taught English for eight years in high schools. Miss Shane is going to one of the most heroic posts in Turkey, her station being Bitlis, far up among the mountains near Lake Van. She goes out under the auspices of the W. B. M.

Ruth Tavender is a trained nurse who will be connected with Dr. Shepard's hospital at Aintab, Central Turkey Mission, during the next few years. She is a resident of Worcester, Mass., a graduate of the Dorchester High School and of the Homeopathic Hospital Training School for Nurses. She has served as assistant superintendent in a Worcester hospital. Her support will come from the W. B. M.

A CRY FROM BULGARIA

By LUBA TSVETANOVA (a Kindergartner in Sofia)

IN one of the largest hospitals in Sofia a wounded man is lying. He is young, tall, stalwart, and very attractive. His intelligent eyes are now dimmed by suffering. In his look one can read sorrow and disappointment. On a chair near by sits his friend, with pencil and paper in hand, taking notes of the sad history of his past life. When it is done, the wounded man asks that the manuscript be laid in front of him, and begins reading it himself.

At this moment the Queen enters, exchanging words with each wounded soldier. On nearing the bed of this man, she listens, and attracted by the reading, approaches him. "My friend, who are you and what are you reading?" asks the Queen. He looks at her and sees in her wet eyes sympathy—a sympathy on which he can rely.

"Your Majesty," he answers immediately, "I am the son of poor parents. I wished to study, but there were no means. An influential person took an interest in me and sent me abroad, where I graduated and received the title of Doctor of Law. A short time ago I came back home to fulfill my ideal, to help my mother, and to work for my native land. War broke out and I was taken for a soldier. I was wounded by the enemy, and both my arms were amputated in this hospital. Henceforth I am useless, unfitted for my work, after all my efforts to finish the university course and return to Bulgaria."

His voice is trembling; the sorrow is suffocating him. The Queen is weeping. After a minute or two she calms herself, brushes away her tears, and speaks. "My friend, what can I do for you? Ask and I shall do all that can possibly be done."

"Your Majesty, take my poor, lonely mother under your care, and to me give some poison, for in this condition I am not fitted for life."

"Do not worry, my friend; henceforth your mother will be under my care," she answers, gently laying her hand on the pale, heroic forehead, and, deeply moved, she withdraws, followed by the sisters.

It is the noble, magnanimous Queen of Bulgaria—Queen Eleanora. Her heart is very, very large; but though a queen, she is not in a position to satisfy the needs and comfort the sorrows of the many thousands of her nation—the Bulgarian nation. It is not the mothers only who need sympathy; they are brave enough to bear the weight of the universal national misfortunes. But these mothers have children—tender, gentle, innocent creatures, with the needs of an American or an European child. Ten months ago

these children sent their fathers to the battlefield, with little hope that they would see them again. Alas! their premonitions were fulfilled. For the first two or three months the government kept back the names of the heroes who, fighting gloriously for the freedom of their brothers in Macedonia, died in the battle. Later necrologies were printed—at first just a few, then more and more until whole pages were filled with lists of dead fathers, husbands, brothers, sons, friends, and acquaintances—lost hopes, lost love!

An old man sent to the battlefield seven sons, the support of seven families. One by one they all fell, leaving seven widows and thirty-two orphans with no means for living. Holding his white head with trembling hands, the old man cried in despair: "There is nothing left for me to do but to go and see the graves of my precious children, and there dig a grave for myself. How can I bear to look on the misery of my sons' families!"

Besides the tremendous loss of life, Bulgaria saw with horror the nearing steps of the fearful monster famine, sure companion of every war. The municipal buildings began to be filled with hundreds of women, waiting a whole day for a few kilos of flour for their children. And fortunate was the woman who succeeded in receiving something. However, not every woman who needed it had the courage to stretch out her hand for charity; and if all the needy ones had done so, it would have been impossible to supply their wants. Some preferred to sell their furniture, with the hope that the war would soon be at an end, and that those of the soldiers who were alive would return.

Large sums have been sent us, but even these have been insufficient to meet the needs of the past; now these needs are doubled. Who will help to lessen the misery, woe, and despair of the many thousands of Bulgarian orphans, widows, and homeless people? Do not these innocent women and little children appeal to the noble and generous people of England and America? These two countries have wiped away many a tear in the name of Christ. Little Bulgaria has never needed help and sympathy so much as today. Generous people of America and England, do not withhold them now! Bulgaria is too small to hope to repay you, but your reward will be given you by Him who keeps strict account of all that is being done in his name for humanity and for the cause of Christianity.

THE KEY TO THE EVANGELIZATION OF INDIA

THE key to the evangelization of any country is the training of evangelists. That was the idea of Christ in spending so much time in the training of The Twelve. That is the idea of the missionaries in making the theological seminary their central institution.

Just now, when the Marathi Mission in India is about to celebrate its centennial, it is appropriate to call attention to the importance of the theological seminary at Ahmednagar, over which Dr. R. A. Hume has presided for many years. Dr. Hume is one of the best known missionaries of the American Board, recognized as a Christian statesman and leader throughout India. He is ably seconded by Rev. Alden H. Clark. Both of these men delight to pay tribute to the splendid services of three members of the faculty who are native born, Rev. N. V. Tilak, Rev. I. B. Bawa, and Rev. T. Nathoji.

Here is a divinity school for the training of native evangelists and pastors in which native teachers render

REV. N. V. TILAK

conspicuous service. This indicates an advanced stage in missionary work and gives assurance that the Ahmednagar school is equipped for a far-reaching and steadily expanding usefulness.

We are glad to introduce our readers to these Indian teachers by printing their pictures with this article. The faces of these men show them to be strong men of fine quality. All three are graduates of the institution in which they are teachers. Of the three, probably Mr. Tilak is the best known in this country, on account of his being a Brahman and through the remarkable experience which came to him in connection with his conversion to Christianity; also because of his rare poetical gifts. His story reads like a leaf from out of the Book of Acts. He has brought to the task of teaching

REV. T. NATHOJI

theology his rich Oriental temperament and a rare capacity for understanding and appreciating the more spiritual aspects of our religion. To such a man the passages in the Bible which to Westerners are often difficult and obscure are an open book. Outside the classroom he is much engaged upon the translation of the gospel story into poetry and in writing Christian hymns and lyrics which, wedded to popular music, are carrying the gospel message far and wide on the wings of song.

A remarkable fact about the theological school at Ahmednagar is the small expense involved. The budget for the year calls for only $2,000. This

REV. I. B. BAWA

sum covers the salaries of the three Indian professors, aid to thirty students, travel for students, visiting instructors, books, and sundries. It is amazing how a small sum like this does so much work. Yet the Board is unable to cover this expense, and for the lack of $1,000 it is necessary for the school to close down during four months when it should be hard at work.

It is peculiarly trying to Dr. Hume and his associates to dismiss their classes at the very time the mission is celebrating its centenary. The amount required seems so small compared with similar needs in our own country, that it is hard to realize that the lack of it involves such a crisis. One of these days some good friend will come along who will endow the Ahmednagar school to the extent of $20,000, the income of which, in addition to other revenues, will put this school in good shape. The person who can do this thing holds in his hands the key to the evangelization of a large district in India. Such a gift would be highly appropriate in connection with the centennial exercises at Ahmednagar the middle of November.

A CONCERT IN SEVEN LANGUAGES

By RICHARD E. G. GRENFELL

We here in the Gilbert Islands get the full force of the tropical sun in the daytime, especially between eleven o'clock and two, but about six, when the shadows begin to lengthen, we are favored with a beautiful atmosphere. There is practically no twilight here; the sun just seems to slip down through a slit in the ocean, and by quarter past six lamps must be lighted. This applies to one month as well as another right through the year; the first appearance of Old Sol in the mornings and his first dip in the evenings are taken as the six o'clock hour, and the variation is so slight that we disregard it.

It was in the early evening that we set out from our station on Ocean Island in response to an invitation to a native debating society's concert. The air is fresh in the evenings after a hot day, and we scarcely noticed the two miles we had to walk. On our left, somewhere in the bush, we hear the monotonous chant of a belated toddy gatherer singing some old love song of the Gilbertese as he cuts away the end of his cocoanut spathe in order to make the sap run freely, to be gathered again next morning. He probably sings the same song and gathers his toddy in the same manner as countless generations of his ancestors have done before him. On our left we look down the hillside out over the great Pacific, like a huge giant slumbering peacefully. Right out on the horizon we see the lights of a steamer approaching from Sydney, and we hope to receive a mail in the morning. She will bring the two-months-old *Missionary Herald* and the two-weeks-old Australian papers, and letters, etc., from our relatives and friends in the homelands.

On nearing the village schoolhouse, we noticed that the natives had very cleverly imitated the European ideas by hanging a few lamps on the cocoanut palms leading up to the doors, making a well-lighted avenue. The school was nicely decorated, and as we were among the early arrivals, we had a good opportunity for observing the various styles and fashions as the natives came in from the villages. The women and girls of one village were dressed all in white and wore white wreaths, which contrasted pleasantly with their shiny brown faces all alight with expectancy and pleasure. Another band wore red flowers in their raven black hair and were dressed in yellow print frocks, all made alike. All four

CHRISTIAN HOME, MARSHALL ISLANDS

local villages were represented, and we were treated to a program two hours long of folk songs, action songs, and translated hymns. Preceding the musical part of the program there was a debate, two men on each side. The subject under discussion was the relative merits of the pandanus and cocoanut trees, which between them used to supply all the needs of these primitive folk—food, clothing, houses, canoes, and the like. "Cocoanut" led off, but was struck at once with that malady that ties the tongue into a lump, imagines every face peering right into one's own, utterly refuses to recall a single word, and knocks the knees together as in an ague. He sat right down. Pandanus No. 1 replied with about four minutes to his credit, in which time he enlarged on the beauty and utility of his tree and the comparative worthlessness of that for which his opponents stood. The second speakers having had their turn, the whole gathering were invited to express their views, and several did so. The award is almost invariably announced as "equal," but for the first time to my knowledge the verdict was given in favor of one side, instead of the other, and "Pandanus" was announced as the winner, to their great jubilation.

Then we were treated to the varied program of choruses which were rendered in the tunes and speech of the following islands of the Pacific: Gilbert, Samoan, Fijian, Tahitian, Kusaie, and Niue (Savage Island), and Mrs. Grenfell and I sang a duet in English, making seven languages for the evening. Some of the songs were very cleverly arranged as action songs, etc., and it was surprising to see little tots of four and five years singing away in the front ranks for five and six verses, and never forgetting a single word, whether the song was in a strange language or in their own Gilbertese. We were also treated to two folk stories or legends by a couple of weather-beaten and tattooed old men, one describing the origin of "The Man in the Moon" and the other recounting a long story of a fishing party which drifted away from the Gilbert Islands and eventually landed on Cherry Island, having drifted 800 miles in their canoes on the strong equatorial current that sweeps by these islands at from one to three knots an hour. Looking

into the faces of these veteran toilers of the sea, one sees resolution and perseverance and personal courage strongly marked. These people wage a constant warfare with the elements in order to gain a mere subsistence, and regard feats of almost superhuman strength as every-day occurrences. It is cheering to know that after centuries of hardship they find themselves the sole owners of one of the richest phosphate fields in the world, which will yield them untold wealth in the years that are to come, under the parental care, sympathy, and justice of the British government.

FACE TO FACE

REV. CHARLES HENRY HOLBROOK preached the sermon at the annual meeting of the Western Turkey Mission on July 11, 1913, from the text, "But then face to face." One month later the news of his sad death was flashed to the Boston office: —

"Holbrook shot killed Soushehir eighty miles east Sivas. No details. Partridge going there."

The prophetic words of his text had been fulfilled in his own death.

Mr. Holbrook was touring with a group of native teachers in the isolated hill country to the east of Sivas. It is claimed by the Turkish officials that the murderer's shot was intended for an Armenian enemy in whose garden Mr. Holbrook was camping for the night. At the request of friends in Turkey the State Department at Washington sent a vice-consul with an official interpreter and missionary friends to investigate the affair. The news has brought consternation to the many friends in this country who remember Holbrook as classmate, teacher, pastor, and friend. The Wellesley Hills church, which claimed him as its foreign pastor; the church in Bloomfield, N. J., where he had served as assistant pastor; the group of thirty-one Student Volunteers which he had led in Union Seminary, and the closer circle of friends and relatives, all stand *face to face* with the questions and the problems that are stirred by accident and suffering.

Holbrook was one of the most capable, best equipped, and most promising of the new missionaries who have gone out in recent years. He represented the old New England stock. His education was gained in the public schools of Lynn, the Swampscott High School, and Boston University. His death will be a heavy blow to the Sivas station, for he was proving himself a most proficient educator in charge of the normal school, and his department was reaching a high degree of effectiveness. Through the 376 boys under his care the character of a Christian gentleman was to reach forth into the villages and towns of Central Turkey. The multiplying influence of one Christian man was fulfilling the prophecy of the

REV. CHARLES H. HOLBROOK

hundredfold harvest. Such men in such strategic places are doubly hard to replace.

When he was appointed in 1911, he wrote the following words in answer to the question as to whether he were ready to face hardship and possible danger in missionary service:—

"I expect hardship, suffering, and peril, and so far as I know how I am preparing myself to meet them. I have given my life absolutely to Jesus Christ and I expect to share His lot in any way that He shall direct. I fear no evil and shall rejoice if I am accounted worthy to suffer for Him."

His life has kept pace with his purpose. His example will challenge the attention of strong men to the service in which his life was offered up. Our faith is often tested by the element of tragedy which underlies all human life, and yet the possibility of martyrdom is one of the elements that sets the missionary calling apart from every other form of service.

A CASE OF SATI IN INDIA

From the Bombay Guardian, August 9, 1913

IT appears that in the village of Jarauli, about sunrise on the 27th of June, Ram Lal died in the house of his uncle, Ram Dayal. At once Jai Debi, widow of the deceased, announced that she intended to commit sati. Relatives and neighbors tried to dissuade her, and Dodraj (who also was uncle to Ram Lal) and others sent a chaukidar to the thana, eight miles off, to warn the police of her intention. However, Jai Debi is represented as persisting, and the convicted men as starting at her bidding for the burning ghat a quarter of a mile from the village, a large crowd of from 1,500 to 2,000 persons following from Jarauli and neighboring villages. Similarly the pyre was made on the exact spot indicated by Jai Debi. After walking round the pyre and seating herself upon it, Jai Debi called for ghee, which was handed to her by Dodraj and Ram Dayal, though the latter denies that he also poured ghee over her. After pouring the ghee over herself and over the corpse, Jai Debi called for a light. No one admits having given her a light, and the claim was that the pyre caught fire spontaneously. However, there is no doubt that she and the corpse were utterly consumed by 3 P.M., at about which time two constables arrived.

Discussing how far the conduct of the accused men up to the time of the kindling of the fire amounted to abetment of suicide, it was held that the idea of sati originated with Jai Debi herself, and that no criminal omission took place by any of the accused, as the second chaukidar of the village, who was there from first to last, was possibly the only one who was under any legal, as distinguished from moral, obligation forcibly to prevent her from immolating herself. But it was held that Ram Dayal and Dodraj knew that Jai Debi was fully resolved to commit sati—sending notice to the police thana proves that this belief was widely held—yet they continued actively to assist her in carrying out her intention. Mention is made of alleged miraculous signs that occurred during the morning, such as the disappearance into air of coins and flowers thrown by Jai Debi over the corpse during the procession to the burning ghat. The accused, who knew that sati is absolutely forbidden by law, are also said to have been in fear of being cursed by the widow. "But the law recognizes no right of private defense against such spiritual terrors." Five men were sentenced to imprisonment for abetting the suicide.

HOME DEPARTMENT

THE FINANCIAL OUTCOME

A GAIN of $4,645.27 in receipts for August materially improved the outcome of the year, and this is the more gratifying as the increase came largely from living donors. The churches alone exceeded August of 1912 by $7,784.92.

The total receipts for the year amount to $1,048,938.76, which is less than last year by $13,504.22, the difference being due to a lessening in "special objects." If there is to be any loss, we much prefer to have it in that column. In the matter of regular gifts, however, we cannot report quite enough to cover the expenditures of the year. There is a deficit in current expenses of $11,233.89.

We can fasten our eyes on that small deficit and feed on disappointment, or we can look at the splendid giving of the year and rejoice that God has led so many to have a hand in this work. The latter course we consider to be nearer the facts and a better basis for the new year upon which we have now entered. We have every reason for encouragement.

THE FINANCIAL STATEMENT FOR AUGUST

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1912	$31,560.15	$16,666.57	$557.44	$49,153.54	$200.00	$1,859.52	$99,997.22
1913	39,345.07	21,302.37	1,196.25	39,075.36	1,908.44	1,815.00	104,642.49
Gain	$7,784.92	$4,635.80	$638.81		$1,708.44		$4,645.27
Loss				$10,078.18		$44.52	

FOR TWELVE MONTHS TO AUGUST 31

1912	$260,226.24	$71,873.23	$12,681.03	$158,955.10	$40,766.00	$22,064.99	$566,566.59
1913	271,164.31	67,928.65	16,001.98	163,441.01	36,708.44	22,201.16	577,445.55
Gain	$10,938.07		$3,320.95	$4,485.91		$136.17	$10,878.96
Loss		$3,944.58			$4,057.56		

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR TWELVE MONTHS TO AUGUST 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1912	$284,801.69	$147,707.04	$81,709.70	$514,218.43
1913	294,694.40	112,520.85	64,277.96	471,493.21
Gain	$9,892.71			
Loss		$35,186.19	$17,431.74	$42,725.22

"THE EDITION IS EXHAUSTED"

That is what we intend to write our friends before Christmas concerning the new book, "What Next in Turkey?" It is now off the press and has been examined by visitors at the Rooms. One strong criticism is urged: "You are selling the book too cheap. It is as attractive as the usual 50 cent missionary book. Why charge only 25 cents?"

Perhaps it is a touch of vanity on the part of the Educational Department, but there is an ambition to see the book sold rapidly and to be able to write to friends far and near: "Your order was received too late. The edition is exhausted."

No denomination ever studied a more timely topic. The future of Turkey is the preëminent political problem of the world at present. The explosions in the Balkans, "the cockpit of Europe," are still the sensational topic of the hour. Our own missionary work is bound in closely with the political outcome.

Albania for Instance

Where else on the globe does any Board face an opportunity like ours in Albania? There lives a nation of two and a half million people, hardy, brave, loyal, though half civilized; the majority made Moslems by force in past centuries, but now eager to throw off Islam; the nation favorably impressed by the small beginnings made by our schools and missionaries; with independence guaranteed by the Powers; with prosperity practically assured under an enlightened ruler. Humanly speaking, if we could immediately found a score of schools, send out two medical missionaries to build up hospitals, double or quadruple our present missionary force of two families, we might keep pace in spiritual results with the unquestioned economic progress that lies before this people. And we alone are responsible for the missionary work in that land.

Using the Book

Pastors and leaders will find it easy to form Circles in the older classes of the Sunday school, prayer meetings, and congregations, whose members will read "a chapter a week" and be ready for the interesting review or bi-weekly program described in the appendix. A more thorough method of study will be to take up the book in organized study classes, where six or seven sessions can be given to an earnest examination of the problems confronting us in Turkey.

The Educational Department of the Board wants to correspond with any one who is willing to start a study class. "Helps for Leaders" can be sent that will make the teaching an easy task.

For the Sunday schools a series of "Five-Minute Missionary Exercises" are suggested in the appendix from material in the book. Any superintendent, missionary committee, or interested leader can furnish a series of brief missionary talks or demonstrations that will stir missionary interest among the pupils. Plans have been mailed to superintendents of Sunday schools, urging them to devote some time to the study of Turkey this autumn, but all the friends of the Board are asked to coöperate with us by bringing the matter to the attention of both pastor and superintendent, lest it be overlooked. We shall never have a better opportunity to study at one and the same time the land of greatest popular interest, the Board's greatest field, and Christianity's foremost rival. Order your copy of the book soon.

THE UNITED MISSIONARY CAMPAIGN

The campaign plans are developing most hopefully. Sec. J. Campbell White writes: "There will be twenty teams operating simultaneously, according to present reports, for at least a part of the season. The prospects are that at least 500 different towns and cities will have conferences. The number may go considerably beyond this."

PROGRAM FOR

104th Annual Meeting of the American Board

At Kansas City, Missouri, October 26, 27 and 28, 1913

FIRST CONGREGATIONAL CHURCH

The American Board Male Quartet will render selections from time to time during the sessions

PROGRAM

Sunday Services, October 26

The Annual Sermon will be preached by Rev. Charles E. Jefferson, of New York City, in the First Congregational Church at 10.30 A.M. The service will be followed by the Sacrament of the Lord's Supper. In these Sunday services, the Board joins with the National Council and the Homeland Societies.

Monday Morning, October 27. 9 o'clock

Devotional Service
Led by Rev. Raymond Calkins, of Cambridge

Opening Business — Minutes, Appointment of Committees, etc.

Report of the Treasurer
Mr. Frank H. Wiggin, of Boston

Report of the Auditors

The Year at the Home Base
Report for the Prudential Committee
Secretary Cornelius H. Patton, of Boston

Survey of the Non-Christian World
Secretary James L. Barton, of Boston

Introduction of Missionaries
With One-minute Greetings
Associate Secretary Enoch F. Bell, of Boston

Prayer for the World

Monday Afternoon. 2 o'clock

Devotional Service

Medical Work in Ceylon
Thomas B. Scott, M.D., of Manepay

Experiences in Pagan Africa
Rev. Charles H. Maxwell, of Esidumbini, Natal
Rev. Merlin W. Ennis, of Chiyaka, Angola
Rev. William C. Bell, of Bailundo, Angola

Finances and Missions
Secretary Edward Lincoln Smith, of New York City

Foreign Missions under the Flag
Charles T. Sibley, M.D., of Davao, Philippine Islands

Mexico in Revolution
Rev. John Howland, of Guadalajara

Woman's Part in World Evangelization
Mrs. George M. Clark. President of W. B. M. I.

Monday Evening. 8 o'clock

Free Albania — What is America's Responsibility and Opportunity?
Addresses by
Rev. Charles T. Erickson, of Albania
Hon. Charles R. Crane, of Chicago
Secretary James L. Barton, of Boston

Tuesday Morning, October 28. 9 o'clock

Devotional Service
Led by Rev. Raymond Calkins, of Cambridge

China's Great Transformation
Rev. Lyman P. Peet, of Foochow
Rev. Charles E. Ewing, of Tientsin

Turkey, Christ's Own Land
Rev. John K. Browne, of Harpoot

The Best Way to Interest Young People
Rev. Willard L. Sperry, of Fall River, Mass.

The Gospel in the "Little Islands"
Rev. Irving M. Channon, of Ocean Island, Micronesia

Prayer and Progress.
Rev. Harry P. Dewey, of Minneapolis

How to Pray for Missions
Associate Secretary Brewer Eddy, of Boston

Service of Prayer

Tuesday Afternoon. 2 o'clock

Election of Members

Election of Officers

Miscellaneous Business

Open Parliament for Missionaries
All missionaries of the Board have the privilege of the floor during this hour for the presentation of any subjects they have on their hearts

Open Parliament for Corporate Members

Tuesday Evening. 8 o'clock

Recent Spiritual Movements in Japan
Rev. Sidney L. Gulick, of Kyoto

The American Board Missions at Close Range
Mr. Fred B. Smith, of New York

Farewell Words by Newly Appointed Missionaries

Closing Words
President Edward D. Eaton, of Beloit

Adjournment

FOREIGN DEPARTMENT

CHINA

The Chinese Situation as It Appears to a Missionary in the Interior

Rev. J. E. Walker, of Shaowu, after a three weeks' journey up the Min River from Foochow, writes of political and mission matters under date of June 26:—

"Last spring the *China Press* of Shanghai sent out blanks with a series of questions in regard to the political status at various important points, and it has been publishing the replies to these, which are on the whole hopeful and encouraging. But they show different conditions at different places. All are agreed as to the vigorous suppression of the opium habit. Some report that the old officials, who were temporarily ousted, are coming back again into office. Others report that the new men are still in control.

"A very striking contrast is that between Canton and Hunan. In both, the new men are holding the offices, but Canton is said to have many Christian men among those in control, while from Hunan it is reported that many of the new men are immoral. At Canton, foreign missionaries have been at work for over one hundred years, and there are also many returned Christians from America. In the other region, foreign missionaries have been at work for only a short time.

"Soon after the revolution, winter before last, there were ugly reports from seemingly authentic sources of patriotic young Chinese women who went to the seat of war as nurses, etc., and came back ruined. But since then I have heard little or nothing of such a state of affairs. Yet there is an anarchistic leaven at work, avowedly unmoral, but I do not think it is gaining in strength or influence.

"Confucius exalted authority as having its source in the decree of heaven, and in succeeding ages it has been for the advantage of those in authority to *exalt Confucius*. Mencius emphasized the welfare of the people as the supreme end of government, and the neglect of this forfeited the throne. Some would say that Confucius taught the divine right of kings and Mencius the divine right of revolution. This is partly true. Confucius emphasized authority; Mencius emphasized the welfare of the people, but they do not conflict with each other.

"Once China had an agrarian prime minister who, with the unqualified support of the emperor, put his theories into operation; but his plans all went wrong.

"Kang Yu-wei got the ear of the Emperor Kuang Hsu, and thought to reform the empire by imperial edicts. The old Chinese idea of the magic of imperial edicts might be expressed in the words of the Psalmist: 'He spake and it was done; he commanded and it stood fast.' The smashing of Kang Yu-wei's plans damaged the prestige of the imperial edict. Sun Yat Sen is a Socialist. How far he substitutes *vox populi* for the imperial edict I do not know, but he and others like him have thoroughly smashed the magic of the imperial edict. Had China been ruled by a native dynasty, this could not have been done so easily, perhaps would not even have been attempted. Had the Manchus given Yuan Shih Kai financial backing, he might have crushed the revolution; but their craven spirits preferred retirement with whole skins and fortunes intact. No doubt the terrible blow which he struck at Hankow made him master of the situation. He secured favorable terms for the Manchus. But he is no Socialist; and now that the great foreign loan has been concluded, he still

seems to be master of the situation. The foreign supervisors will surely back him in maintaining order, but the foreign Powers cannot boss him as they did the Manchu dynasty."

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The Motor Cycle in China

It has been stated that the motor cycle has doubled the effectiveness of some missionaries in India, where excellent roads abound. From this lively account of Mr. Jesse B. Wolfe, of Taikuhsien, Shansi, it appears that China too is to profit by this vehicle:—

"We started Thursday morning about ten o'clock, and expected to get to Nanch'ingtui, about sixteen miles away, by noon. Mr. K'ang was not very heavy, and after the first thrill of uncertainty wore off he rode very well. As all carts in China have but one shaft horse, the middle path between the wheel tracks, when not muddy, makes a very good motor cycle track, even though the wheel tracks may be hub deep. One unpleasant thing about riding such a machine out here is that you go much faster than the carts do, and you have to be continually passing animals and carts that do not understand who or what you are. The drivers think that because one wheel follows the other your machine must be very light, and that according to Chinese custom you are the one to turn out. Their minds work much slower than you are going, so that, blow the horn long and loud as you may, they are often unable to get out of the road until you have had to stop. The animals get frightened at the noise, so that many times one has to shut down the engine in passing. When one has to dismount in passing almost every cart and stop the engine many times, especially with another person on behind, he may be somewhat tired at his journey's end. The Chinese looked with wonderment at this strange machine that could carry two people and run by itself. We never stopped but a great crowd gathered to have a 'look see.' The Chinese have a bad habit of digging irrigating ditches across the road whenever the well is on one side and the field on the other, and also a habit equally bad for the motorist of dumping a load of dirt or ashes in the middle of the road and leaving it to be worn down by traffic. Of course, running into such places with the hope of crossing them rather than getting off caused a 'spill' now and then. At first, Mr. K'ang, who is more of a gentleman than a football player, did not like it very well. He would come over on me with a very audible grunt. I would say, 'Pu yao chin,' *i. e.*, 'No matter,' and he got so that after a while he could say it too.

"We whisked past splendid fields of wheat, millet, watermelons, etc., and reached our first place, Nanch'ingtui, in good time, and were very cordially received. They were expecting us, and they had a very fine Chinese dinner ready. We ate heartily after the warm ride, and then proceeded to examine the thirty or more scholars. Mr. K'ang, of course, did the examining and I listened. This visiting the schools of which we have charge to examine them is quite according to Chinese custom. The scholars of this grade learn all their lessons by heart, and the amount of work that they can memorize is surprising. They certainly outrank Western boys and girls in their ability to 'pei' (pronounced bay), *i. e.*, to repeat from memory. I was very much amused to see the rhythmic, automatic motions of many of the boys as they would run through their answers as fast as they could talk, some with eyes on the ceiling, others with eyes on the floor, and their bodies keeping time with their speech.

"We had a short prayer service with the school and a few Christians, and were ready to leave about five o'clock. Every one was so interested in the motor cycle that I gave each of the teachers a short ride down the village street, with the whole village looking on. We proceeded to the second school, about five miles farther on, at Ch'ing-

yuan, where there were over forty pupils. The two deacons, the teachers, the returned academy boys, and many of the Christians were out to meet us. They gave us a most cordial welcome, and after a wash-up and a little tea drinking, they told us that they had arranged a preaching service for us at eight o'clock. One of the deacons said that there were a lot of people outside who wanted to see this strange machine, and asked if I would not take it out on the street for a few minutes. I started it up and invited each one of the deacons to take a ride. They did in turn, and they gripped my sides so firmly that I am sure, had they fallen, part of my garments would have gone with them. They seemed delighted, and to their dying day they will have a story to tell about their ride on a foreign gas cart."

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Fourth of July in Shansi

Rev. Wynn C. Fairfield writes of how our Independence Day was utilized for the formation of a Chinese-American Union in Taikuhsien, one of the many signs that China is looking more and more to America for inspiration and help:—

"We have been putting in a good deal of time lately in work that I suppose would not appeal to many people as a form of missionary work, namely, the formation of a local or rather a provincial branch of the Chinese-American Union (or Alliance Association, as it is variously called). The national society was formed in Peking last spring, for the purpose of developing friendship between the two nations and the two peoples, for the interchange of knowledge, and for promoting measures in behalf of the world's peace. Mr. K'ung was instrumental in calling the meeting, which was attended by the magistrate and a number of the gentry of the city, an assemblage on the whole of much higher and more representative standing than those who joined in the Day of Prayer in April. We met in the rooms of the Chamber of Commerce, and there were speeches a plenty, from all the

ORGANIZING THE CHINESE–AMERICAN UNION

Mr. K'ung in center, city magistrate at his right, and Dr. Mark Williams at his left

foreigners and from several of the Chinese, approving of the idea. Finally, officers were elected, Mr. K'ung and Dr. Hemingway being chosen as joint presidents.

"The Fourth of July was really like the good old Fourths which preceded the safe and sane Fourths of the present day. Five thousand firecrackers arranged in one huge bunch went off in rapid succession. High up on the White Pagoda hung the two flags, and everywhere the flags of the two countries were in evidence. The meeting proper was held in the pavilion of the temple, and consisted mainly of speeches, as was befitting the traditions. The reason for the meeting was explained by Mr. K'ung, and then representatives of the local government, the business interests, the political parties, and the schools read complimentary addresses congratulating the Americans on the celebration of the signing of the Declaration of Independence.

"What significance does this have for our work as Christian missionaries? This is the final test, I suppose. First, it affords a common ground of fellowship in which the prominent fact is not that we are missionaries, but that we are Americans. We meet with these gentlemen in the city in the support of a common work, with common interests, practically for the first time in the history of our work here, although during the revolution I understand that Mr. Corbin enjoyed a somewhat similar fellowship. This is of paramount importance for our work, for if we meet with them simply as missionaries, there is a certain latent element of suspicion that appears to be absent now. In the second place, the constitution provides for a mutual investigation of the government *and religions* of the two countries. This shows at least a tolerant attitude on the part of the framers of the constitution that is encouraging, and if we were in a situation so far as Chinese scholarship is concerned to enter into such a close, comparative study with some of these gentlemen, we have no doubt that it would be a very helpful evangelistic means. As indicative of the same spirit is the action of a member of a wealthy family eight miles from here, who registered as an inquirer last Sunday. He has had no idols in his house for some years, and has become interested in Christianity largely through reading lives of famous men, most of whom, he found, were Christians. Now he has openly professed his belief in the fundamental principles of Christianity."

The Opium Fight in Shansi

China's fight against opium, to whose political phases the cable dispatches make frequent reference, is more than a diplomatic or official battle. It involves a terrific struggle affecting not only individual life, but also commercial affairs and the prosperity of cities and even provinces. The interior province of Shansi, opium-ridden to the last degree, shows what an upheaval is involved. Mr. Fairfield, of Taikuhsien, reports Mr. K'ung, of the Oberlin-Shansi Academy, as telling him recently that he had seen men who tried to break off opium tear bricks from the brick bed in trying to grip something that would keep them from their enemy, and writhe in agony. He told of a family that had an income a few years ago of 4,000 taels per year. Of that amount, when opium sold at fifteen cents an ounce, they spent about 200 taels per year for opium, 2,000 for upkeep and living expenses, and from the rest had enough to reinvest or lay by in some form, as well as to meet their benevolences and amusements. Now opium sells for $1.50 an ounce, which, with corresponding deterioration in the quality requiring larger purchases for the same amount of enjoyment, raises their opium bill to 2,500 taels. Their income remains the same, but opium and living expenses more than consume it, and instead of laying by something every year they go further into debt.

Of their class is the man who met Mr. K'ung on the street the other day and begged for money, even ten cents. He formerly was a very wealthy man here, but now hardly has clothing to his back. Where formerly Shansi men were the leaders in the business world, for these last years they have given themselves over to opium and kindred pleasures, leaving their business entirely in the hands of their managers, who have stolen from them right and left, and now the commercial star of Shansi is setting. Mr. Fairfield asked Mr. K'ung whether, in his observation, men who became Christians in the opium refuges were more likely to break the habit than men who did not become Christians, and he said that so far as his observation went, very few of those who did not become Christians stayed broken of the use of the drug, while very many of the Christians did; so that here, as in America, the strength of the Master avails to break the chains of habit.

⚜

TURKEY

The Pomaks Converted by Flogging

Rev. Theodore T. Holway, of Samokov, after a visit to outstations, writes of the friendly attitude of the Pomaks and of their persecution by their priests:—

"The attendance at our various services, in spite of the absence of so many men at the front, was quite large, especially in the morning. The Pomaks of the Ludjeni, or, as it is generally called, the Tchepina district, themselves told me that they had *not* voluntarily accepted Orthodox (Greek) Christianity, and that in many instances they had been severely beaten before they yielded. They told me further that when the war is over they intend to appeal to the central government, either for permission to return to their former faith, or else to be allowed to go to Asia Minor, where they can live according to the dictates of their own conscience. Since it was practically impossible for me to visit the Pomak villages personally without drawing attention to the fact that a foreigner was making inquiries, thus involving those men in difficulties afterwards, I did not go around among them at all. However, I did ask one of our early Samokov students, for the past twenty years secretary of the Ministerial Council, to go himself during his vacation (now) *incognito*, or if possible to send some other trustworthy man. As you may have heard from other sources, and would naturally surmise, these Pomaks, if left to themselves, are much more likely to adopt the evangelical rather than the Orthodox faith.

"We have recently been having persecution of a unique kind in Bansko. I understand that our parsonage there has been seized by orders of the mayor and the local clergy, and now I hear that our evangelical friends have been given so many days in which to ally themselves with the Orthodox Church. Zeal on the part of Pomak proselyting priests has wholly outrun wisdom. However, we have taken the matter to the Ministry of Religion promptly, and are assured that 'of course' such retrogressive steps will 'by no means' be allowed."

⚜

The Growth of a Hospital

The Annie Tracy Riggs Hospital at Harpoot graduates its first class of nurses, and Dr. and Mrs. Atkinson have a mighty rejoicing over the wonderful way God has led them from the beginning of this enterprise. A letter from Mrs. Atkinson says:—

"You will want to know about the graduation of our first class of trained nurses. There were three of them.

"We were glad to have Miss Campbell to help in the examinations. We gave them a pretty good examination, and they did very well considering that they were uneducated girls to begin with. We sent out about a thousand

ANNIE TRACY RIGGS HOSPITAL

invitations, and when we saw the enthusiasm of the people we knew that every ticket would be used; therefore we arranged to have our exercises out of doors in the shade of the ward building. We arranged a platform and spread rugs and carpets for the people to sit on. Miss Campbell and I brought in the nurses, she with the hospital pins and the caps with black bands for the graduates, and I with the diplomas. The girls wore their new white uniform and the junior nurses wore their blue uniform. The arachnort, the high priest of this region, made an opening address. Mr. Harry Riggs gave the address, Dr. Atkinson presented the diplomas, and Miss Campbell put on the caps and the hospital pins, which were of silver and blue enamel. Then the Doctor made a short address in which he spoke of the hospital and its aims. He spoke of what it meant to graduate these girls, our first class trained to go out among the people and do intelligent nursing, work that has heretofore been done by the most ignorant old women. In speaking of the hospital he said: 'Many of you call this the American hospital. This is not right. It is your hospital. It belongs to all of you, no matter what your race or religion. Each man can say *our* hospital, each doctor can say *my* hospital. Hereafter let it be *our* hospital, *my* hospital.' In speaking of the needs of the hospital, he said that one of our greatest needs is running water. A man in the crowd spoke out and said, 'I will give it.' Our breath was taken away. If his gift is what it seems, it is worth a thousand dollars. Afterwards one of the pastors spoke of a movement among the people to build a khan in connection with the hospital, where outpatients and friends of patients from a distance can have a room and a place to cook their food freely. A young man sitting near said he would give five liras as a starter, and that they might call on him again later. These responses brought a lump into the throats of some of us. As we looked back over the past ten years and saw the medical work from its beginning, and remembered the mountains of difficulties crossed and the valleys of discouragements traversed—and, besides ourselves, only God knows how many they were—we thought, it is the hand of God who has brought this work to the place where it is. I remembered the time when I knelt on the floor in the little room of the old Barnum house and bathed a patient, and then wrapped her in a towel while I went around among the missionaries to get some one to give me a garment to put on her. How thankful I was when Mrs. Carey gave me a shirt! I remembered the time when I saw the little room filled with patients on the dirty beds which they had brought from their homes, and how I prayed for God to send us sheets; and how finally, after we had struggled on,

working with no place to work and nothing to work with, when appeals to men failed and we felt we must give up unless something were done, we went down on our knees, and with hope only in God we asked him to give us a hospital; and how, as we prayed, a peace came to us and we knew our prayer was answered. And then, when the post had time to reach us, we learned that, as nearly as we could tell, at that same hour God had spoken to his servant, Jessie Murray, and told her to raise money for a hospital here. No, this is not the work of man. It is the work of God, and on this red-letter day of the hospital we fully realize it."

⁂

No Doctor in Bitlis

People sometimes wonder why the American Board, with financial conditions as they are, continues to add to the force of workers. Here is a case in point: no doctor in Bitlis, situated way up the mountains of Kurdistan, Miss Mary Ely declining in health for years and dying when her removal to a different locality came too late. Miss Charlotte Ely breaks her arm, and Dr. Ussher has to come from Van, three days away, losing two weeks of time. All the time natives dying whose lives might be saved by a physician! Thus far the Prudential Committee has refused to authorize a physician for Bitlis, since a doctor means a new salary, outfit, traveling expenses, and eventually a hospital. What would you do if you were on the Committee and the following letter was read? It is from Mr. Knapp:—

"Last Monday Miss Charlotte Ely slipped in the entryway of a room in such a way as to fall and break her right arm a few inches above the elbow. The only doctor available was the municipal Turkish doctor, and he said it was not a break, and only prescribed a lotion to ease the pain. Very fortunately, that very day an army surgeon arrived in town from Moosh, on his way to Van. But servants we sent to call him failed to persuade him to come and attend to the case. I hunted him up in person, and finally prevailed on him to come and see Miss Ely. He at once said it was a fracture. Notwithstanding all we could do, it was impossible to get the necessary plaster of Paris that evening, so he bound the arm in such a way as to make it fairly comfortable for the night, and came in the morning with two assistants and set the arm.

"From the first, Miss Ely had been anxious to have Dr. Ussher come from Van. An urgent telegram was sent him. The motor boat was at this end of the lake and the 'captain' was in town. He would not agree to go for Dr. Ussher without an exorbitant charge. Monday night we sent a man with two horses and the captain to Tadvan, some twelve miles away, where the motor boat was. Our man waited there with the horses until Dr. Ussher and a native nurse arrived early on Wednesday morning. They reached here about eleven o'clock. He found Miss Ely doing pretty well, but the arm was not properly hung, and he had to reënforce the plaster some besides. Yesterday he found that the cast had slipped so that he had to take it off. He and his nurse had to work some four hours to get the old cast off and put on a new one. Now he thinks he can leave the nurse here and start back for Van on Wednesday. He hopes to come again in about two weeks, as soon as the boat makes a return trip. Only he can fully understand what he had to give up at the other end in order to make this trip. While here he is being besieged by the sick. A helper of ours in a village two hours east of us is at the point of death. Had he been here a week earlier it is probable that he could have saved the man's life. One of our best brethren in that village died last week of pneumonia. His life could probably have been saved if there had been a good doctor to see him in time.

"Miss Ely has spent more than a hundred dollars already in getting

Dr. Ussher over here and in fees to the Turkish surgeon and his assistants. Add to this what cannot be estimated —the torture and anxiety she has suffered."

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A Typical Medical Experience

Physicians in all places are subject to sudden calls by day and by night, and rarely can they call their time their own. But how few realize what this means to the medical missionary! It is said that Dr. Shepard, of Aintab, wears out three horses a year in covering the wide district about his station.

DR. F. D. SHEPARD, OF AINTAB

We can well believe it from the experience described in a recent letter:—

"I reached Marash in time for breakfast, to find awaiting me a telegraphic call to attend Miss Cold in Hadjin. I remained to the afternoon session of the annual meeting, and at 5 P.M. took the road. I traveled till dark, bivouacked on the trail until the moon rose, and then pushed on again. A caravan had been robbed on that road the day before, and when I passed the place at dawn, some of the loads containing goods not needed or desired by the robbers still lay beside the road. At the next police station, some hours farther on, I learned that it had been a large caravan escorted by two policemen, both of whom had been shot. Reaching Groksun at 3 P.M., with my horse very tired, I tried to hire a horse to go on with, but could not get one for love or money; so at sunset I went on again with the same horse, putting up at dark at a Kurdish house in a little village high up in the mountain. Soon after midnight I was again on the road, my horse going freely after his rest and a good feed. At sunrise, as I got within three hours or so of Hadjin, a man sleeping beside a tethered horse arose and announced himself as the servant of Misses Vaughan and Cold, waiting to intercept me and take me to their camp, which I reached about breakfast time. They were in an ideal spot, in a grove of pine trees, with fine views and cold water, at an altitude of about 5,500 feet. Miss Cold had pleurisy on the left side, mostly diaphragmatic, and so very painful. As the native physician had diagnosed rheumatism, Miss Vaughan was alarmed lest there should be some heart complication. I spent four days with the ladies, going down to Hadjin for one day's medical work, and then came direct to camp, via Kars Bozar and Osmaich, being on hand here to welcome the party from Aintab when they arrived on Saturday, July 5. I contracted malaria and an abscess of the foot on the journey, and so was confined to camp for the first ten days. Am now quite myself again."

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Moslems and Gregorians Receive the Message

We are frequently asked if mission work in Turkey is not rendered impossible by the war. This article by our veteran missionary at Sivas is the best possible answer. Not only are the missionaries busy as perhaps never

ENTRANCE TO THE GREAT MOSQUE, DIVRIK, TURKEY

before, but they find on the part of both Turks and Armenians an encouraging readiness for the gospel message. The trip which Rev. Henry T. Perry describes was in the Divrik district:—

"An Armenian Bible Society colporter and myself got into our saddles on the morning of June 3. The day was cold and windy, with premonitions of a storm. Late in the afternoon, the cold having continued to increase, we were glad to seek shelter in a village of Orthodox or Sunni Moslems. Reshid, a stalwart farmer, welcomed us cordially, and soon had a cheerful fire, for which we were exceedingly thankful, as we had barely escaped being thoroughly chilled. Reshid also welcomed his neighbors, who, after the manner of the Orient, quickly flocked in to see who the strangers were and what news they brought. To me was deferentially given the guest privilege of introducing conversation, and when retiring time arrived, my host with his own hands prepared for me a good bed for the night—a service which is only personally performed by the 'man of the house' when he wishes to be understood as holding his guest in distinguished honor.

"The little audience that evening was composed entirely of Moslems, twelve of whom were present. The first inquiries were concerning the war and political events. It was not difficult to pass quickly and easily from the statements of our daily bulletins to what is being done by the Great Disposer.

"For several hours the conversation went on, each man freely taking part in the discussions of various topics, but especially in that exhaustless subject, 'Our Sacred Books.' We did not chide them for the loyalty they expressed to their 'Prophet,' nor controvert any remarks made about their 'Four Books'; but rather went on to show that our sacred Book has for us an amazing record, that we most firmly hold to the unity of God, his righteousness and judgments, and that all men by repentance of their sins may find forgiveness therefor. As we ourselves so much enjoyed that interview with these Moslem villagers, we may infer that their pleasure was not less than our own.

A KUZZLEBASH TURKISH SHEIK

"Returning three weeks later by a different route, we visited two Kuzzlebash Turks, each a sheik of great influence among the tribes of his constituency. In previous years we had several times enjoyed their hospitality, and were now received as old friends. Their village teachers and other prominent men came in, or gathered about us in the comfortable shade. The burden of their hearts was soon revealed as they spoke with deep feeling of their brothers and sons, who are still absent, being soldiers in this war. We were much touched by their sorrows, and did our best to show the sympathy we really felt. Some of the brothers and sons were men we personally knew, and our interest being genuine was doubtless appreciated.

"In conversation with these Shi'ah Moslems (heterodox), we have perfect liberty to speak boldly and frankly. The Shi'ahs of this district number some 200,000. It is a matter of no small importance to be reckoned a friend of that number of Pantheists, through our intimacy with their leaders. The doctrines of the Immortality of the Soul, the Personality of Man, and God the Spirit are points on which our testimony is needed. The Shi'ah exalts 'right living' and demands 'reform.' We show that no real reform and right living can be attained except through the new birth, as explicitly taught by our Saviour.

"In Divrik it was my privilege to preach three Sundays to the pastorless Protestant congregation. About one hundred persons made up the audience, most of whom were women. On the third Sunday we celebrated the Lord's Supper, and also had some baptisms. Between Sundays we spent four days of each week visiting neighboring Armenian villages. Prejudice against the gospel truth as taught by Protestants is much less than in former years, and the gospel is much better understood. The field before us is now not only opened, but there are a cordiality and simplicity of at least a nominal acceptance, which is certainly encouraging. In certain places there are people who in one respect give us much annoyance and disappointment: their political leaders have thrown off their

VIEW OF DIVRIK, TURKEY

allegiance to the Bible and now reject the Christ as the true, living, and abiding Leader. The attack made by them upon our Biblical position was strong and defiant; but intrenched in the Word of God, the colporter could not be worsted. The Moslem neighbors present gave a verdict in our favor for a 'just reply.'

"The second trip out from Divrik was on the west side, to a group of seven villages, all Gregorian and not a solitary Protestant among them. In these places the cordiality with which we were received surprised us. They had not forgotten my services in matters of 'relief,' when they were struggling to regain possession of the lands of their ancestral homes. Especially did the Gregorian priests sit with us, as if to make the most of every hour of our stay, and repeatedly thanked us for having taken the pains to visit them. At one of these villages an evening was spent in a sharp discussion with the leader in unbelief.

"As was the case with Paul, the great apostle, constraint is laid upon us to preach the gospel to these Gregorian, Greek, Moslem, and Kurdish people, who in their distress are vainly seeking for what they call a 'Reformation.'"

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INDIA

Many Inquirers at Battalagundu

A letter from Rev. B. V. Mathews, who succeeded Mr. Sherwood Eddy at Battalagundu, tells of the constant progress of the work:—

"The evangelistic efforts of the year have been crowned with success in certain quarters where persistent attack has long been made. In one community, for instance, we have been trying for some years to win converts, but without result. A few months ago the break came when a man of the village brought his young son, and the two received baptism in the same service. Since then the village has been especially in the thoughts and prayers of the Christians. In July two young men were admitted to the church, and in November we received eleven more members from the same village. This makes a total of fifteen new Christians in one small hamlet, all apparently quite in earnest and aware of the importance of their action. Though they are not wealthy, they wield considerable influence in their own place and constitute a hopeful nucleus about which to gather a strong church. Their whole vicinity seems to be turning toward the gospel, for not only in this village, but on all sides men are inquiring the meaning of Christianity and simply waiting for a favorable time to embrace it."

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Clothed and in Their Right Mind

Rev. John J. Banninga, of Tirumangalam, acknowledges the gifts of several friends in this way:—

"The money received will enable us to do two things that we wanted to do very much. First, we are enabled to buy good clothes for all the children in the boarding school; and second, we shall be able to build a prayer house in one of the villages. I will write all about that as it progresses. But you ought to see the boys and girls in their new clothes! The boys each have a 'half-form,' which being interpreted into American means a shirt with short sleeves. There is no collar and no place for a necktie. Those are superfluities of effete civilizations. Besides these shirts the boys will wear a cloth tied around their waists and hanging below the knees, except in races and sports, when 'they gird up their loins' in true Biblical style. The girls will have 'seelies,' which are long pieces of cloth which they wind around their waists and drape over their shoulders in a very becoming way. Around the shoulders they also wear a tight-fitting little jacket called a 'ravikey.' The girls will wear blue one week and red the next. Thus we shall have alter-

nately flocks of 'bluebirds' and 'redbirds'.

"We came down from the hills about the middle of June, having had a delightful and refreshing stay for about seven weeks. Some of you will be surprised perhaps that we go there for such a long time, when four weeks is considered quite a sufficient vacation at home. Well, to begin with, there are about one hundred and five reasons why we should go, and each of these is a degree of heat, Fahrenheit. When the thermometer stands daily at that figure, one cannot do much work out in the villages. And besides, the temperature goes down very little at night, and one cannot be at his best when it is over ninety degrees day and night. On the mountains we find a cool, bracing climate, down to fifty-five degrees at night, and there we also find stimulating fellowship and uplifting services, regular and special. One feels that he can do more work in the ten months left of the year, after he has had two months on the mountain tops, than he could possibly do on the plains in twelve full months. Thank God for giving us these hills so near our work!"

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How the Gods Multiply

Rev. Lorin S. Gates sends us the following notes on the Swami (lord or master) of Akalkote:—

"Akalkote is the chief town of the native state of Akalkote, and is about twenty miles from Sholapur, India. Rev. C. Harding, a missionary of the A. B. C. F. M., lived in Sholapur most of the time from 1862 to 1900. I have lived there for the last thirty-seven years.

"Neither Mr. Harding nor I ever heard very much about the Swami of Akalkote. The most that I know of him was told me by Mr. Harding, who saw him at least once. Mr. Harding was talking with some persons on the street in Akalkote, and a man passed by whose actions attracted attention. On inquiry the people said, 'He is a crazy man who lives here.' He then got a scanty living by begging. The people said that he smoked Indian hemp, which made him act strangely.

"After the Swami's death, Mr. Harding was at Akalkote and made inquiries about him. The people said that the strange conduct and speech of the Swami, after taking hemp, attracted attention, and a shrewd widow got him to live near her and supplied his wants. She told people that he was possessed of a god. This brought offerings from which she profited. After a time the rajah of Akalkote took him under his patronage, and his fame increased. Mr. Harding asked about miracles which he had heard that the Swami performed. The only miracle that the people knew about was that he restored to life a rat that had been killed by accident. A European woman who has lived at Akalkote for many years tells me that this is the only miracle she has heard ascribed to the Swami.

"It is said that a shrine has been built at Akalkote in memory of the Swami, and that there is a yearly pilgrimage to the place; but pilgrims to the shrine are seldom met with, and the Swami's name is not often mentioned by the people living in the adjacent districts.

"J. Nelson Fraser, Esq., of Bombay, tells me that he has a picture of the Swami, and has heard that he performed two miracles.

"This is one instance of the ease with which Hindu gods multiply."

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AFRICA

Fred B. Smith in Natal

From a letter of Walter Foss, Durban, Africa, dated May 23, 1913, we quote:—

"The greatest thing of late in this city was the visit of Fred B. Smith, Raymond Robins, and party last week. They reached Durban on Monday the 12th. That evening there was a dinner at the Royal Hotel to begin the cam-

paign. Approximately 150 were at the dinner. Then there were all the various conferences and public meetings for men which have characterized their campaigns in other countries. Of course their campaign was primarily among the Europeans, but I had the honor of being included in the work the same as were the other European ministers of Durban. But in addition the natives came in for a part by themselves. I took it upon myself to arrange with the executive committee of

A corner of the mass meeting for natives, in Durban, at the visit of Mr. Fred B. Smith. The International Association Quartet are singing. Mr. Smith is seated at the left and the Durban missionary on the right. There were about 800 natives present.

the campaign that room be left for two meetings for natives. This secured, I invited all the missionary supervisors and native pastors and evangelists of Durban to a meeting, and plans for these two meetings were made. On Friday evening Mr. Raymond Robins addressed a union native meeting in our Beatrice Street church; then on Saturday afternoon Mr. Fred B. Smith addressed an open-air meeting on the native football grounds, and the International Choir (the Young Men's Christian Association quartet traveling with Messrs. Smith and Robins) sang a number of selections. The natives appreciated the meeting. Then on Sunday afternoon, at our own native service, I arranged that the International Choir should be present and not only sing a couple of times, but that each man should give a short address to the people. It was a fine service; the people enjoyed it very much. I had remembered that quartet from the time I heard them at Nashville in 1906, but at that time I did not dream that I should next hear them in Durban, Natal."

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What Mr. Fred B. Smith Thinks of It

After the above description of the splendid work of Mr. Smith and his party, our readers will be interested to know what Mr. Smith himself thinks of the mission. He showed his zeal by taking a late night train after holding four meetings in Durban, arriving at Amanzimtoti at 2 A.M. After inspecting the schools, he wrote informally to the Board Rooms:—

"At Amanzimtoti I think I saw, as I have never seen in any other place in all the world, the contrast in the fruits of mission work right hard up against untutored heathenism. On the road, driving over, we saw some of as untamed, uncivilized life as I have ever seen anywhere in the world. Then, at the mission, to see that crowd of young people singing Christian hymns with a fervor that I wish we could get in some of our churches at home, and absolutely dressed and clothed in their right minds, seemed wonderful. The same was true in the central station at Durban, but they have influences in Durban which we might think would produce this change, while out there in the hills you cannot attribute it to anything else but the blessed work of the gospel.

"May God in a double portion bestow his Spirit upon you and all of our leaders of our great American Board, and may somehow the influences be brought to bear which will let all of our people of all of our churches realize their opportunity in this day and generation!

"I have always believed in our gospel message being one that ought to be sent to the ends of the earth, but I believe it now in a deeper sense than ever; and God have mercy on the man who gets in my way with any cheap criticism about the missionary program."

A Missionary's Welcome

It was a great day at Chisamba, West Central Africa, when after two years of waiting Rev. and Mrs. John T. Tucker arrived to take charge of the evangelistic work in the place of Dr. and Mrs. Currie, resigned. Mr. Tucker's description of the welcome makes good reading. We quote:—

"When we arrived at Huambo, rail head of the Benguella Railroad, we were greeted by the carriers and Messrs. Woodside and Cattell, who had come to conduct us to our destinations. At evening prayers around the camp fire the leader of the caravan gave us a very hearty welcome to the new work and country, and said how much they appreciated the kindness of the friends who sent them 'the words,' as they call the gospel. He said that for many years their fathers had walked in darkness, but now they rejoiced in having the true light in their midst. The prayers of the boys are very touching and evidently sincere. To hear them sing hymns like 'Guide Me, O Thou Great Jehovah' and 'What a Friend We Have in Jesus' is to have the fount of emotion unsealed and a feeling of gratitude in the heart that these natives have a new-found peace and joy in believing. Evidently missions pay. Here is a living epistle as to the vitality of the gospel message.

"On the last day of the journey, following the native custom in such cases, we camped about two hours from our station, as, although there was ample time to enter in the afternoon, the people would not be content with anything less than a whole day of rejoicing and festivities at the coming of the new missionaries. Early next morning we set out on the last stage of our journey, and were soon met by a detachment of men bearing guns, who fired a salute and then fell back on another company which was stationed ahead. As if by magic the countryside seemed to fill with people of all ranks, sizes, ages, and conditions. The non-Christian was easily distinguishable from the Christian, but all seemed to vie with one another in giving the welcome. Guns abounded on every hand. A detachment of girls bearing

HOME OF REV. AND MRS. TUCKER

flags surrounded Mrs. Tucker's *tepoia*, and one of the number presented her with a bouquet of roses. The girls who did not have flags yelled most vociferously. Seizing their lower jaw, they make a kind of trilling noise which it is impossible to describe. When we arrived at the village, the crowd had assumed large proportions, and we were not free from their attentions for several hours, as each one in turn came to give the native greeting. Among our visitors was Chief Kanjundu, every inch a gentleman and one whose influence reaches far and wide. He gave us an ox to suitably celebrate the event, while another head man gave us a sheep. Other gifts similar in nature have been received since our coming.

"The native chief of Chisamba (*i.e.*, of the villages surrounding the station) came with his pipers, who discoursed sweet music, while from time to time various deputations were announced by the firing of volleys on the lawn, the importance of the deputation being estimated by the number of shots fired. Altogether it was such a gathering of kings and presidents as one would not see in Britain or America in a lifetime! Day after day we received visitors from the outstations, who came to give their greetings, to be seen, and to see (mostly the latter).

"We were entire strangers, but they welcomed us because we were the embodiment of the missionary ideal to them. It is only necessary to remark that no such rejoicing is held when a trader settles in a neighborhood or when a fort is planted in the midst of a community. The thing to be remembered is that these people believe in missions, and gave a characteristic expression of the fact in the welcome extended to us. The gospel has become a bright reality in thousands of lives, and even those who as yet retain the way of their fathers delight to join in the rejoicings of the Christian community. On all hands there is a readiness to hear 'the words.' Let us pray that there may be an equally ready disposition to accept them!"

Pastor Gumede, of Umgeni, Natal, whose recent death brings a great loss upon the mission. His was a great life and work. It is said that heathen men, wearing head rings, wept at his funeral. When he began work at Umgeni, thirty years ago, he found but two dressed people in all the district. He leaves a church with 273 members and nine outstations with 33 lay preachers.

THE BOOKSHELF

Life of G. L. Wharton. By Emma Richardson Wharton. New York: Fleming H. Revell Co. Pp. 251. Illustrated. Price, $1.25 net.

G. L. Wharton was one of the first two male missionaries of the Foreign Christian Missionary Society of the Disciples of Christ, and practically the founder of their mission to India. His life in India is of special interest as throwing light on pioneer missionary work. The biography by his own wife is well worth reading as a simple, straightforward, unaffected account of a life that laid deep foundations for the work of the Christian Church in central India.

Mr. Wharton was thirty-four years

old, the successful pastor of a growing church in Buffalo, when he decided to become a missionary to India. He and his wife, with another married couple, landed in Bombay in 1882. With true wisdom these new missionaries sought a field unoccupied by other missions—a wisdom sometimes disregarded by founders of new missions.

The first years were mainly spent in evangelistic efforts around the central station of Hurda, in central India, and occasional trips among the hill tribes of the Gonds and Kurkus. Mr. Wharton was by disposition cheerful, and thus well suited for India. Once he wrote a friend: "The white ants ate a whole boxful of my sermons. We have seen no improvement in the ants. They are just as mean as ever." He had also a most sympathetic nature, which means much for the missionary of India.

A visit to Australia for health reasons was utilized in creating an initial interest in foreign missions among the Disciples. It was he who first kindled the flame which is growing into so great a fire of enthusiasm for the salvation of the perishing world.

The riper purpose of his missionary life was the foundations of a Christian Bible College in which the young men could be thoroughly equipped for the evangelization of their own country. This wish, showing his wisdom and foresight, was partially fulfilled during his life. The college was started, and one of the last things he did in Jubbulpore was to order the corner stone for the college building.

It was in the midst of this work that his health declined. His mistake, like that of so many missionaries in the tropics, was disregarding the experience of older missionaries and continuing to live in houses without proper protection and in working in the hot seasons, when a month's trip to the hills annually would in all probability have spared life for greater usefulness. To stand by his station when the "sun was blazing at 170 degrees and an atmosphere like the breath of a fiery furnace" is not a faith in God born of his wisdom.

All through his missionary career Mr. Wharton sought for harmony and union among the Christian bodies. In one of his latest letters he writes: "There are four things I would to God I could live to preach and teach a few years longer. The first is to preach in Hindi and English the love, grace, and power of Jesus for all sinners according to the Word of God. The second is to plead with all Christians to become one, that the world might believe on such a Saviour as God sent. The third is to train our Indian young preachers to preach Christ only. And the fourth is to teach Christians the a, b, and c of their privileges as stewards of their possessions, in order that the Word of God in the earth might no longer go a-begging." E. F.

The Steep Ascent. By Emily E. Entwistle. New York: Fleming H. Revell Co. Pp. 216. Price, $1.00 net.

The book presents an exceedingly well-written series of stories of noted Christian heroes who since Paul have climbed the steep ascent to heaven "By the Great Highway" (to quote titles to some of the chapters), "By Prison and Persecution," and "By Forest and Morass." In the chapter entitled, "By the Power of Love and Poverty," the achievements of Raymond Lull and of St. Francis are contrasted with the Crusader's failure with the sword. The book suggests the inspirational power of the character and life of men who "Marched Breast Forward" as "Road Makers," such as Prince Henry of Portugal, the early Jesuits, John Calvert of Fiji, and David Livingstone; and closes with sketches of the life and work of the translators, Tindale, John Eliot, Carey, Martyn, and Morrison. The Master's spirit permeates the sketches.

It is to be hoped that the author will not stop with these well-known heroes of the Church. Almost any Board has archives full of similar stories that have never yet reached the public.

E. F. B.

Dr. Hollenbeck, of Angola, appears to be the particular hero of the month, in that he secured two hippos in connection with an expedition to the Kuanza River, dispatching each animal with a single shot. There was great joy throughout the countryside. Not less than a thousand natives gathered to share in the feast. The Doctor dried large quantities of the meat, and took back a plenteous supply to the schoolboys at Kamundongo.

THE CHRONICLE

Departures

August 23. From New York, Dr. and Mrs. J. H. House, returning to the European Turkey Mission, and Miss Ethel A. House, for a term of service in the same mission. (See page 441.)

August 26. From San Francisco, Rev. and Mrs. C. A. Stanley, returning to the North China Mission; also Misses Mabel Huggins, Anna W. Kauffman, Ethel M. Long, and Carolyn T. Sewall, to join the same mission (see page 439); Mr. and Mrs. George M. Newell, returning to the Foochow Mission; Rev. and Mrs. Jerome C. Holmes, Miss Nettie L. Rupert, and Miss Elizabeth W. Pettee, to join the Japan Mission. (See page 439.)

August 30. From New York, Mr. Frank B. Hart, for a term of service at Bardezag, Western Turkey. (See page 441.)

September 2. From Boston, Dr. and Mrs. G. A. Wilder, returning to the Rhodesia Branch of the South Africa Mission.

September 2. From New York, Rev. William H. Gulick, returning to the Mission to Spain.

September 3. From New York, Miss Ada M. Coe, for a term of service at Barcelona, Spain. (See page 441.)

September 6. From New York, Rev. and Mrs. Hugh Hubbard, Mr. Hubbard to join and Mrs. Hubbard returning to the North China Mission; also Dr. and Mrs. W. O. Ballantine, returning to the Marathi Mission.

September 6. From Boston, Rev. and Mrs. Richard S. M. Emrich, returning to the Eastern Turkey Mission, Miss Myrtle O. Shane, to join the same mission, and Mr. Edward W. Jahn for a term of service at Mardin; also Miss Ruth Tavender, for a term of service in the Central Turkey Mission, and Miss Minnie B. Mills, returning to the Western Turkey Mission. (See page 441.)

September 10. From New York, Miss Edith Gates, returning to the Marathi Mission.

Arrivals in this Country

August 24. At New York, Rev. Francis H. Leslie, of the Central Turkey Mission, on leave of absence.

August 27. At Boston, Rev. and Mrs. Charles H. Maxwell, of the Zulu Branch of the South Africa Mission.

September 5. At New York, Miss Sara Louise Peck, of the Central Turkey Mission.

Arrivals on the Field

July 22. At Madura, India, Drs. Harriet E. Parker and Cordelia I. MacNaughton.

Marriages

September 10. At Northport, Mich., Rev. Francis H. Leslie, of the Central Turkey Mission, to Miss Elvesta L. Thomas.

September 17. At Dorchester, Mass., Dr. James F. Cooper and Miss Ruth I.

Quimby, under appointment to the Foochow Mission.

BIRTHS

February 7. At Talas, Turkey, a daughter to Dr. and Mrs. Alden R. Hoover.

July 26. At Constantinople, Turkey, a son to Rev. and Mrs. Arthur C. Ryan.

August 11. At Karuizawa, Japan, twins, a son and daughter, to Rev. and Mrs. C. Burnell Olds.

DEATHS

August 13. At Soushehir, Rev. Charles H. Holbrook, of the Western Turkey Mission. (See page 447.)

August 17. At Gambier Bay, Alaska, Donald C. Perkins, son of Rev. and Mrs. James C. Perkins, of the Madura Mission.

September 1. At Philippopolis, European Turkey Mission, Rev George D. Marsh, D.D. (Fuller notice next month.)

September 13. At Tokyo, Japan, Daniel Crosby Greene, D.D., LL.D. (Fuller notice next month.)

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Many friends extend their sympathy to Rev. and Mrs James C. Perkins, of the Madura Mission, in the great sorrow that has come to them through the death of their son, Donald C. Perkins. The blow comes with both tragic and heroic significance. He was the leading wireless telegrapher on the ship which recently went down in Alaskan waters. When the ship struck the rock, he rushed at once to the wireless keyboard, ordering his assistant to seek his own safety. Hardly had he seized the key to send out the S. O. S. call for relief when the mast of the ship fell, crushing him lifeless to the deck. He died on his twenty-fifth birthday.

DONATIONS RECEIVED IN AUGUST

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch., Sam'l M. Came,	5 00	
Auburn, W. P. Breneman, for Pangchwang.	25 00	
Bangor, East Cong. ch., 3; All Souls' Cong. ch., Mary S. Porter, 2,	5 00	
Bar Harbor, Cong. ch., of which 25 from A. F. Schauffler,	239 08	
Bath, Central Cong. ch., Annie L. Palmer, 10; Extra, 1,	11 00	
Belfast, 1st Cong. ch., H. M. Prentiss,	5 00	
Brewer, 1st Cong. ch., of which 25 from M. G. Prentiss,	37 84	
Buckfield, Rev. A. J. McGown,	5 00	
Burlington, Cong. ch.	12 00	
Buxton, 1st Cong. ch.	7 52	
Calais, 1st Cong. ch., Friend,	2 00	
Camden, 1st Cong. ch.	31 00	
Cornish, Cong. ch.	19 87	
Cumberland Center, Cong. ch., Mrs. Julia B. Perry,	1 00	
Ellsworth Falls, Union Cong. ch.	15 00	
Farmington, Friend.	10 00	
Fryeburg, 1st Cong. ch.	38 00	
Hallowell, Cong. ch., In memory of L. D. G.	5 00	
Holden, Cong. ch.	9 16	
Kenduskeag, Cong. ch.	3 75	
Kennebunkport, South Cong. ch., toward support Rev. J. C. Perkins, 192; 1st Cong. ch., toward support do., 8,	200 00	
Lewiston, Pine-st. Cong. ch.	93 75	
Litchfield, Cong. ch.	10 00	
Lyman, Cong. ch.	10 00	
Machias, Center-st. Cong. ch., of which 2 from Miss M. O. Longfellow,	8 29	
New Sweden, Swedish Cong. ch.	5 00	
North Bridgton, Cong. ch.	25 00	
North Yarmouth, Cong. ch.	10 00	
Portland, West Cong. ch., Rev. Carl M. Gates, 10; Scandinavian Bethlehem Cong. ch., 7; 2d Cong. ch., Hattie A. Hutchins, toward support Rev. J. P. Dysart, 5; Friend, 100,	122 00	
Searsport, 1st Cong. ch.	35 60	
South Paris, 1st Cong. ch.	5 00	
South Thomaston, Cong. ch.	1 50	
Standish, Cong. ch.	10 00	
Thomaston, Cong. ch.	3 00	
Turner, Cong. ch.	25 00	
Veazie, Cong. ch.	4 00	
Washington, Cong. ch.	5 00	
———, Friend,	25 00	
———, ———,	1,500 00	—2,585 36
Legacies.—New Gloucester, Solomon H. Chandler, for missionary work as specified in the will,		25,000 00
		27,585 36

New Hampshire

Acworth, Cong. ch.	10 00	
Andover, Rev. W. P. Elkins,	2 00	
Atkinson, Cong. ch., to const., with previous donations, *Oscar Edward Gibb*, H. M.	51 02	
Brookline, Cong. ch.	9 00	
Campton, Cong. ch.	6 00	
Chester, Cong. ch.	16 59	
Colebrook, Cong. ch.	15 00	
Concord, Rev. Geo. H. Reed, 2; J. T. Sleeper, 5; O. W. Crowell, 2,	9 00	
Croydon, Cong. ch.	25 00	
Dalton, Cong. ch., Friend,	5 00	
Deerfield, Cong. ch.	5 00	
Derry, Central Cong. ch., 26.88; Mrs. Martha Day, 2,	28 88	
Dublin, Cong. ch.	9 83	
Epping, Cong. ch., Friends,	85 00	
Exeter, 1st Corg. ch.	50 00	

Gilmanton, Cong. ch. 9 90
Greenland, Cong. ch. 40 00
Hanover, Dartmouth College, toward support Edward W. Jahn, 35; Miss J. M. Burr, 2, 37 00
Hebron, Cong. ch. 16 50
Hillsboro Center, Cong. ch. 4 80
Jaffrey, East Cong. ch., 25; Cong. ch., 25, 50 00
Keene, 1st Cong. ch., for Tirumangalam, 87; do., Henry W. Lane, 10, 97 00
Lancaster, Cong. ch. 30 00
Lee, Cong. ch. 10 00
Lisbon, 1st Cong. ch., Mary R. Cummings, 75; Mary R. Cummings, 25, 100 00
Manchester, 1st Cong. ch., 360.73; Franklin-st. Cong. ch., Arthur P. Senter, 5, 365 73
Nashua, Mary A. Frost, 1 00
Newington, Cong. ch. 6 00
North Hampton, Cong. ch. 5 60
Orford, West Cong. ch. 17 70
Sanbornville, Laura G. Page, 1 00
Somersworth, Rev. A. M. Parker, 5 00
Stratham, Cong. ch. 15 00
Swanzey, Cong. ch. 9 00
Temple, Cong. ch. 16 50
Webster, Cong. ch. 24 90
Wilmot, 1st Cong. ch. 10 00
Wolfboro, Cong. ch. 60 00—1,259 95

Vermont

Albany, Cong. ch. 18 00
Arlington, East Cong. ch. 15 50
Barnet, Cong. ch. 20 00
Barre, Cong. ch., 89.66; East Cong. ch., 7, 96 66
Bennington, 1st Cong. ch. 57 00
Brattleboro, Mrs. H. L. Bancroft, 5 00
Brookfield, 1st Cong. ch. 6 85
Burlington, 1st Cong. ch., J. E. G., 10; B. L. Benedict, 10.50, 20 50
Charlotte, Cong. ch. 38 28
Chelsea, Cong. ch. 24 98
Chester, Cong. ch. 44 21
Cornwall, 1st Cong. ch., of which 6 from Rev. Sam'l Rose and son, 24 35
Danby, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow, 19 40
Dorset, Cong. ch. 30 85
East Calais, 1st Cong. ch. 3 00
Eden, Cong. ch. 1 00
Eden Mills, Cong. ch. 1 25
Essex Junction, Cong. ch. 25 00
Franklin, Cong. ch. 9 21
Greensboro, Cong. ch. 42 50
Guilford, Cong. ch. 4 00
Hardwick, Cong. ch. 10 00
Holland, Cong. ch. 7 70
Hubbardton, Cong. ch. 15 00
Hyde Park, Belle J. Noyes, 4 25
Island Pond, Cong. ch. 27 50
Jamaica, Cong. ch. 24 00
Jeffersonville, 2d Cong. ch. 29 61
Ludlow, Cong. ch. 10 71
Lyndon, 1st Cong. ch. 25 00
Manchester, Cong. ch., 36.23; Mrs. L. Munson, 1, 37 23
Marshfield, Cong. ch., toward support Rev. J. X. Miller, 3 00
Middletown Springs, Cong. ch. 22 00
Montpelier, Bethany Cong. ch. 50 00
Newbury, 1st Cong. ch., toward support Dr. C. W. Young, 90 00
Newfane, Cong. ch. 20 00
North Bennington, Cong. ch. 30 35
Orleans, Brownington and Orleans Cong. ch., Mrs. C. E. Gay, and Amy B. Fisk, deceased, 20 00
Peacham, Cong. ch. 83 75
Pittsford, Cong. ch., Rev. Clifford H. Smith, toward support Rev. E. A. Yarrow, 10 00
Putney, Cong. ch. 8 00
Rochester, Cong. ch. 21 55
Royalton, Cong. ch. 30 00
Rupert, Cong. ch. 8 50
Rutland, Cong. ch., toward support Rev. E. A. Yarrow, 100; Mary L. Page, 5, 105 00
St. Johnsbury, South Cong. ch., 228.96; North Cong. ch., Friends, 100, 328 96
Shoreham, 1st Cong. ch. 25 11
Stowe, Cong. ch. 20 00
Strafford, Cong. ch., toward support Dr. C. W. Young, 61 46
Waitsfield, Cong. ch. 10 00
Warren, United Cong. ch., toward support Rev. J. X. Miller, 13 50
Wells River, Cong. ch. 60 00
West Brattleboro, Cong. ch., Susan E. Clark, 5 00
West Rutland, Frank A. Morse, 50 00
Weybridge, Cong. ch. 27 90
Windham, Cong. ch. 20 00
Woodstock, Cong. ch. 134 31
———, Friend, 100 00—2,056 93

Massachusetts

Abington, 1st Cong. ch. 52 50
Acton, South Cong. ch. 20 00
Amherst, 2d Cong. ch., 40; South Cong. ch., 13; Hope Cong. ch., of which 3 from Rev. R. B. Johns, 8, 61 00
Andover, Free Cong. ch., of which 2 from Mr. and Mrs. M. H. Gould, 102; Friend, 25; "Friends of the Cause," for work in Turkey, 5; A deceased friend, 500, 632 00
Arlington, K. L. M. 25 00
Attleboro, Friend, 10 00
Auburndale, Cong. ch., of which 5 from Wm. H. Cooley, 5 from Arthur S. Cooley, 5 from S., 15; Rev. James L. Fowle, 10; Friend, 10; Friend, 5, 40 00
Ballardvale, Union Cong. ch. 35 33
Belchertown, Cong. ch. 30 47
Beverly, Dane-st. Cong. ch., of which 25 from Sarah W. Clark and 25 from Wm. F. Lee, 50 00
Billerica, Friend, 10 00
Boston, Central Cong. ch. (Jamaica Plain), of which 75 from Extra, 275; Cong. ch. (Roslindale), 27.75; Armenian Cong. ch., 15; 2d Cong. ch. (Dorchester), Mrs. Chas. A. Ufford, in memory of Dudley Hale Ufford, 6; Baker Cong. ch. (East Boston), 5.78; Clarendon Cong. ch. (Hyde Park), 5.50; Mt. Vernon Cong. ch., toward support Rev. H. A. Neipp, 5; Eliot Cong. ch. (Roxbury), 5; D. M. Babcock, 10; Fanny C. Guild, 5; E. S. C., 100; H. M. B., of which 20 for China and 20 for Turkey, 40; Friend, 200; Friend, 15, 715 03
Boxford, 1st Cong. ch. 50 00
Braintree, 1st Cong. ch., of which 20 from M. A. K. and L. E. K., and 25 from Member, 45 00
Brockton, South Cong. ch., toward support Rev. and Mrs. S. R. Harlow, 600; Porter Cong. ch., toward support Rev. L. F. Ostrander, 250; 1st Cong. ch., Two friends, 3, 853 00
Brookline, Leyden Cong. ch., Friend, 25; Friend, 5, 30 00
Cambridge, 1st Cong. ch. (Shepard Mem.), 750; Prospect-st. Cong. ch., Mrs. T. F. Currier, 5; R. L. Snow, 50, 805 00
Chicopee, Cong. ch. 15 00
Clinton, 1st Cong. ch., 50; Ger. Evan. Cong. ch., 5; Rev. Wm. W. Jordan, 10; Edward P. Sawtell, 5, 70 00
Cohasset, 2d Cong. ch. 13 30
Concord, Trin. Cong. ch., Thomas Todd, 25 00
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 19 75

Dalton, 1st Cong. ch., toward support Rev. T. E. Elmer, 549 48
Danvers, Maple-st. Cong. ch., 650; 1st Cong. ch., 40, 690 00
Dover, Cong. ch. 4 78
Dudley, 1st Cong. ch. 15 00
Duxbury, Pilgrim Cong. ch. 1 00
East Bridgewater, Huram Wade, 20 00
Easthampton, 1st Cong. ch. 5 00
Edgartown, Cong. ch. 5 00
Enfield, Frances W. Kimball, 20 00
Erving, Cong. ch. 16 00
Essex, Cong. ch., of which 10 from J. W. Bacon, 48 00
Fall River, Fowler Cong. ch., of which 15 from Rev. P. W. Lyman, 15 from Harrison F. Lyman, 9 from Eunice A. Lyman, 62 60
Feeding Hills, Cong. ch. 9 00
Fitchburg, Finnish Cong. ch. 4 47
Florence, Cong. ch. 25 00
Framingham, Plymouth Cong. ch. 74 00
Gardner, 1st Cong. ch., Eliza H. Warren, 10 00
Globe Village, Evan. Free ch., Chas. Hyde, 20 00
Gloucester, Trinity Cong. ch., of which Mrs. Reuben Brooks, 10, and Martha N. Brooks, 5, 15 00
Grafton, Cong. ch. 38 44
Great Barrington, 1st Cong. ch., Chas. E. Platt. 5 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Groton, Union Cong. ch. 7 50
Hadley, 2d Cong. ch. 28 00
Hanover, 1st Cong. ch. 16 26
Hatfield, Cong. ch., 69.08; Mrs. Anna F. Woods, 10, 79 08
Haverhill, Center Cong. ch. 10 00
Hingham, Cong. ch., of which 20 from Mrs. S. B. Pratt, and 20 from Friend, 40 00
Hinsdale, 1st Cong. ch. 42 70
Holbrook, Geo. T. Wilde, 5 00
Housatonic, Cong. ch., of which 20 from Mrs. M. S. Ramsdell, 43 25
Hubbardston, Evan. Cong. ch. 17 65
Huntington, 2d Cong. ch., 12; 1st Cong. ch., 10, 22 00
Lawrence, South Cong. ch., of which 10 from G. F. Merrick, and 1 from Annie N. Koschitzky, 11; Friend, 20, 31 00
Lee, Cong. ch., of which 5 from X. Y. Z., 254.10; Wm. May, 5, 259 10
Lenox, Carrie C. Sedgwick, 10 00
Leominster, F. A. Whitney, 15 00
Lexington, Hancock Cong. ch., Friend, 2 00
Lincoln, Rev. Edw. E. Bradley, 10 00
Longmeadow, Cong. ch., of which 5 from Nathan Coe, and 10 from Friend, 15; Friend, 100, 115 00
Lowell, 1st Cong. ch., 212.50; A. D. Carter, 50; "A man in Lowell," 100, 362 50
Lynn, 1st Cong. ch., M. R. S. and C. M. S. 12 00
Lynnfield Center, Cong. ch. 8 25
Malden, 1st Cong. ch., Friend, 3 00
Manchester, Cong. ch. 7 00
Marblehead, 1st Cong. ch. 98 30
Medford, Frances E. Washburn, 50
Middleboro, 1st Cong. ch. 17 12
Mill River, Cong. ch. 7 00
Natick, John Eliot (South) Cong. ch. 6 00
New Bedford, North Cong. ch., of which 12 from Mrs. Mary A. French and Bessie M. French, and 2 from Annie W. Tilton, 14 00
Newton, Eliot Cong. ch., Rev. H. Grant Person, 25; do., Atherton Clark, 25; North Cong. ch., Mrs. Mary Galway, 2; Mrs. C. H. Patton, 25; Mrs. Harriet R. Clark, 10, 87 00
Newton Center, 1st Cong. ch., Mrs. W. H. Allworth, 5 00
Newtonville, Rev. Arthur Little, 5; Mrs. Arthur Little, 10, 15 00
Northampton, 1st Cong. ch., Judith B. Kingsley, 10 00
North Andover, Trin. Cong. ch. 70 00
North Attleboro, 1st Cong. ch. 25 00
Northboro, Cong. ch., Anna M. Seaver, 25; do., Friend, 10; do., Friend, 5, 40 00
Norwood, 1st Cong. ch. 300 00
Oakham, Cong. ch. 26 25
Orange, Rev. D. M. Moore, 2 00
Oxford, Mrs. Lavinia B. White, 2 40
Petersham, Cong. ch., 183.20; Friend, 200, 383 20
Pittsfield, South Cong. ch., Rose J. Sears, 12; 1st Cong. ch., Borden G. Wilbor, 5; 2d Cong. ch., 4.62, 21 62
Plymouth, ch. of the Pilgrimage, Carrie L. Bachelder, 1 00
Princeton, 1st Cong. ch. 24 00
Provincetown, Cong. ch. 10 00
Quincy, R. D. C. 25 00
Reading, Cong. ch., 75; Friend, 5, 80 00
Richmond, Rev. Wm. M. Crane, toward support Dr. E. P. Case, 333 33
Salem, Tab. Cong. ch., Walter K. Bigelow, 100 00
Sandisfield, 1st Cong. ch. 9 75
Sharon, D. W. Pettee, 50; Friend, 10, 60 00
Sheffield, Cong. ch. 12 50
Shutesbury, Cong. ch. 8 00
Somerset, 1st Cong. ch. 8 27
Somerville, West Cong. ch., F. H. Dickinson, 1 00
South Ashburnham, Mrs. E. L. Needham, 1 00
Southbridge, Julia E. Hyde, 10 00
South Dennis, Cong. ch. 8 54
South Framingham, Grace Cong. ch., Frank S. Hart, 2.50; F. J. Stevens, 10, 12 50
South Hadley, Cong. ch. 13 00
Springfield, South Cong. ch., Friend, 150; Hope Cong. ch., toward support Rev. B. V. Mathews, of which 87.75 from Woman's Miss. Soc., 142.32; Indian Orchard Cong. ch., Rev. Frank L. Briggs, 1; Mrs. M. B. Beals, 3; U. C., 10; In memory of Deacon and Mrs. Daniel H. Parker, 5, 311 32
Sturbridge, 1st Cong. ch., of which Friend, 1, 10 90
Sunderland, 1st Cong. ch. 30 00
Taunton, Chas. M. Rhodes, 50 00
Topsfield, Cong. ch. 50 00
Waltham, 1st Cong. ch., Friend, 1; Cornelia Warren, 400, 401 00
Ware, 1st Cong. ch. 8 65
Wareham, 1st Cong. ch. 55 00
Wellesley, Cong. ch. 146 45
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook, 82.77; do., Carolyn J. Peck, 5; do., Friend, 5, 92 77
Wenham, Cong. ch., Gertrude S. Metcalf, 20 00
West Boxford, The Misses Park, 7 00
West Brookfield, Cong. ch., Miss M. J. Holt, 2; do., Mrs. Curtis Gilbert, 1, 3 00
West Cummington, Cong. ch. 2 00
Westhampton, Cong. ch. 30 00
West Medway, 2d Cong. ch., Rev. Geo. R. Hewitt, 5; do., Mrs. Stephen K. Knowlton, 10; do., Friend, 5, 20 00
West Newbury, 2d Cong. ch. 10 00
Weymouth, Pilgrim Cong. ch. 7 38
Whitinsville, Village Cong. ch., of which 5 from I. V. H., 2,364.93; Arthur F. Whitin, 500; Annie L. Whitin, 25, 2,889 93
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs, 40 00
Williamstown, White Oaks Cong. ch., of which 3 from Rev. J. T. Stocking, 5 50

Winchendon, North Cong. ch., 30; 1st Cong. ch., estate of Geo. Cummings, 25, 55 00
Winchester, 1st Cong. ch., Friend, 5; Henry C. Ordway, 10; Julia E. Johnson, 1, 16 00
Woburn, 1st Cong. ch. 500 00
Worcester, Plymouth Cong. ch., of which 25 from John C. Berry and 2 from Friend, 136.79; Lakeview Cong. ch., 16.41; Mem. Cong. ch., 7.25; Old South Cong. ch., C. E. H., 6; Rev. John R. Thurston, 30; G. Henry Whitcomb, 100; Miss M. J. Emerson, 10; Anna T. Kelley, 5; Friend, 10, 321 45
———, Friend, 200 00
———, A friend of China, 100 00
———, Cape Cod, 10 25— 13,758 32
Legacies.—Boston, Sarah R. Sage, 5,000 00
Melrose Highlands, Jacob O. Merrill, by Adeline E. Henry, Ex'x, 100 00
Springfield, Joseph L. Shipley, by Edward C. Rogers, Trustee, add'l, 697 88
West Springfield, Sarah S. Eldridge, by Sam'l Smith and DeWitt E. Smith, Ex'rs, add'l, 38 90
Whitinsville, Edward Whitin, by Arthur F. Whitin, Ex'r, 12,000 00— 17,836 78

31,595 10

Rhode Island

Bristol, 1st Cong. ch., 16.79; P. Skinner, Jr., In memoriam, 50, 66 79
Kingston, Cong. ch., Rev. Chas. P. Redfield, 5 00
Newport, United Cong. ch., Friend, 31 20
Providence, Central Cong. ch., toward support Rev. P. L. Corbin, 1,125.61; do., Friend, 50; Sarah T. Carpenter, 5, 1,180 61
Riverpoint, Cong. ch., H. M. Clarke, 5 00
Tiverton, Ann E. Brown, 2 00
Westerly, Cong. ch. 47 71— 1,338 31

Young People's Societies

New Hampshire.—Keene, 1st Y. P. S. C. E., for Tirumangalam, 15; Lancaster, Y. P. S. C. E., 2, 17 00
Vermont.—Barton, Y. P. S. C. E., for China, 30; Greensboro, Y. P. S. C. E., for Adana, 10; Newbury, 1st Y. P. S. C. E., toward support Dr. C. W. Young, 10; Salisbury, Y. P. S. C. E., for Aruppukottai, 10, 60 00
Massachusetts.—Globe Village, Evan. Free Y. P. S. C. E., 10; Gloucester, Trinity Y. P. S. C. E., 5; Hadley, 2d Y. P. S. C. E., 5.46; Hanover, 1st Y. P. S. C. E., 7.74; Lunenburg, Y. P. S. C. E., 5; Petersham, Y. P. S. C. E., 10, 43 20

120 20

Sunday Schools

Maine.—Ellsworth, Union Cong. Sab. sch., for Mindanao, 5; Litchfield, Cong. Sab. sch., 2, 7 00
New Hampshire.—Bennington, Cong. Sab. sch., for Mt. Silinda, 10; Chester, Cong. Sab. sch., of which 7.78 from Bible Class, 27.46, 37 46
Vermont.—North Bennington, Cong. Sab. sch., Green Box Bank Soc., 25; Pittsford, Cong. Sab. sch., toward support Rev. and Mrs. E. A. Yarrow, 5.54; Shoreham, 1st Cong. Sab. sch., 11.72, 42 26
Massachusetts.—Belchertown, Cong. Sab. sch., Prim. Dept., .27; Boxford, 1st Cong. Sab. sch., 20; Chicopee, Cong. Sab. sch., 5; Fall River, Fowler Cong. Sab. sch., 10; Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 17.61; Springfield, Hope Cong. Sab. sch., toward support Rev. B. V. Mathews, 9.43; West Boylston, 1st Cong. Sab. sch., for Inghok, 15; Winchendon, North Cong. Sab. sch., for Adana, 15, 92 31
Rhode Island.—Providence, Central Sab. sch., toward support Rev. P. L. Corbin, 35 70

214 73

Connecticut

Andover, Cong. ch. 10 00
Berlin, 2d Cong. ch. 28 84
Branford, H. G. Harrison, 50; S. A. Griswold, 10, 60 00
Bridgeport, 2d Cong. ch., Mrs. J. H. Van Tassel, 10; 1st Cong. ch., Rev. Herbert D. Gallaudet, 5; Mrs. S. F. Blodget, 20, 35 00
Bristol, 1st Cong. ch., Friend, 10 00
Burlington, Cong. ch. 31 60
Canterbury, 1st Cong. ch. 20 25
Canton Center, Cong. ch. 50 00
Chaplin, Cong. ch. 36 53
Colchester, Cong. ch., Abby G. Willard, 1 00
Colebrook, Friend, 10 00
Cornwall, 2d Cong. ch. 34 05
East Haddam, Cong. ch. 12 60
East Litchfield, Friend, 15 25
Farmington, In remembrance of M. C. H. 250 00
Foxon, Cong. ch. 15 00
Franklin, Cong. ch. 14 00
Goshen, Lebanon Cong. ch. 50 00
Granby, South Cong. ch. 31 50
Greenwich, 2d Cong. ch., toward support Rev. Lewis Hodous, of which 4 from Clara Wright and sister, 309 00
Guilford, 1st Cong. ch., Friend, 2 00
Hartford, 2d ch. of Christ, 600; 1st Cong. ch., of which 15 from Rev. E. W. Capen, 389.62; Asylum Hill Cong. ch., Mrs. E. T. Smith, 150; do., Mrs. S. T. Davison, 100, both toward support Rev. and Mrs. Geo. A. Wilder, 250; Windsor-av. Cong. ch., toward support Rev. Geo. P. Knapp, 140; Wethersfield-av. Cong. ch., Rev. John Barstow, 20; Mrs. Olcott B. Colton, 20; Eliza F. Mix, 5, 1,424 62
Harwinton, Cong. ch., Friend, 2 00
Lakeville, T. L. Norton, 10; Mrs. T. L. Norton, 10; Miss C. B. Norton, 5, 25 00
Lebanon, Miss M. H. Dutton, 20 00
Meriden, 1st Cong. ch., to const. *Byron R. Gardner* and *Chas. N. Foster*, H. M.'s, 600; do., Friend, 25; Center Cong. ch., 50, 675 00
Middletown, 1st Cong. ch. 25 85
Mohegan, Cong. ch. 1 50
Mystic, Cong. ch. 39 40
New Britain, South Cong. ch., D. N. Camp, 25 00
New Haven, Plymouth Cong. ch., 210.60; Westville Cong. ch., Rev. C. F. Luther, 2.25; Simeon E. Baldwin, 250; Henry W. Farnam, 50, 512 85
Newington, Cong. ch. 60 20
New London, 1st ch. of Christ, Friend, 5; Mrs. M. S. Harris, 1,000; Lora E. Learned, 10, 1,015 00
New Preston, Cong. ch. 74 50
Niantic, Cong. ch. 22 00
Noroton, Harriet S. Niles, 17 50
Northford, Cong. ch. 10 00
North Madison, Cong. ch. 18 00
North Stonington, Cong. ch. 82 80
North Winsted, G. M. Carrington, 7 00
Norwich, Broadway Cong. ch., 811.84; Park Cong. ch., 251.16; 1st Cong. ch., Lewis A. Hyde, 5; do., Mr. and Mrs. H. L. Yerrington, 2; do., Member, 5; Caroline Gordon, 2, 1,077 00
Old Lyme, 1st Cong. ch. 150 00

Plainville, Mr. and Mrs. F. P. Frisbie, 10; Mr. and Mrs. H. V. H., 5, 15 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 25 41
Ridgefield, 1st Cong. ch., Miss Sarah Northrop, 25 00
Roxbury, Cong. ch. 10 00
Salem, Cong. ch. 27 50
Salisbury, Cong. ch., Rev. John Calvin Goddard, 5 00
Scotland, Rev. Wm. E. B. Moore, 5 00
Somersville, Cong. ch. 14 06
Southington, 1st Cong. ch. 81 76
South Manchester, Swedish Cong. ch. 8 00
Southport, Cong. ch., toward support Rev. Wm. B. Stelle, 1,261 08
South Windsor, 2d Cong. ch. 20 33
Stratford, Cong. ch., of which 5 from James A. Mallet, 42 81
Talcottville, Cong. ch., H. G. Talcott, 25; John G. Talcott, 15, 40 00
Thompson, Cong. ch., of which 5 from Susan S. Evans, 28 06
Tolland, Cong. ch. 42 46
Torringford, Cong. ch., for Mindanao, 10 00
Torrington, Center Cong. ch., for China, 6.32; Bertha G. Temple, 2.50, 8 82
Union, Cong. ch. 7 50
Unionville, Frances A. Richards, 25 00
Wallingford, 1st Cong. ch., Mrs. M. C. Kepner, 10 00
Warren, Cong. ch. 16 00
Waterbury, Edward W. Goodenough, 10 00
Westchester, Cong. ch. 1 00
West Hartford, 1st ch. of Christ, of which 150 toward support of Mrs. H. G. Bissell, 230 00
West Stafford, Cong. ch. 9 62
Wilson, ch. of Christ, Mrs. L. P. Wilson, 5 00
Wilton, Two friends, 5 00
Windsor, 1st Cong. ch., Edwin S. Smith, 1 00
Windsor Locks, Cong. ch. 28 73
Winsted, 2d Cong. ch. 141 34
Woodstock, 1st Cong. ch. 21 81
———, Friend, 500 00
———, Friend, 200 00
———, Friend, 100 00—9,294 13

Legacies.—Ridgefield, Miss Sarah A. Keeler, by Sam'l Keeler, Ex'r, 25 00

9,319 13

New York

Albany, 1st Cong. ch., toward support Rev. and Mrs. J. X. Miller, 100; do., Harlan P. French, 20, 120 00
Angola, 1st Cong. ch., 10; Miss A. H. Ames, 3.50, 13 50
Antwerp, 1st Cong. ch. 12 08
Auburn, E. W. Parmelee, 25 00
Brooklyn, ch. of the Evangel, 71.90; Mrs. C. K. Kew, 5; Mrs. J. P. Roberts, 5; Friend, 10, 91 90
Buffalo, 1st Cong. ch., Lucy F. Lander, 10 00
Chautauqua, Mrs. Lewis Bodwell, 20 00
Clifton Springs, J. A. Sanders, 25 00
Clinton, Rev. A. H. Post, 1 00
Coventryville, 1st Cong. ch. 6 00
Crown Point, 1st Cong. ch. 10 00
Fairport, Mrs. E. M. Chadwick, 20 00
Fishkill-on-Hudson, Minnie T. Kittredge, 60 00
Franklin, Cong. ch. 44 85
Fredonia, In memoriam Homer T. Fuller, 10 00
Hempstead, A. L. Jagnow, 20 00
Jamestown, Danish Cong. ch., 5; Rev. Elliot C. Hall, 50, 55 00
Lisle, Cong. ch. 16 43
Madrid, Cong. ch. 31 34
Malone, Mrs. O. J. Lawrence, 2 00
Mt. Kisco, Benj. Durham, 6 00
New Village, 1st Cong. ch. 4 00
New York, Broadway Tab. Cong. ch., Wm. W. J. Warren, 10; do., Mrs. C. E. Whittemore, 10; do., Anna C. Mellick, 5; D. S. Bennet, for village schools, Vadala, 100; Levi P. Treadwell, 2, 127 00
New York Mills, Salem Welsh Cong. ch. 5 00
Orient, Cong. ch. 30 00
Patchogue, 1st Cong. ch. 50 00
Port Leyden, Cong. ch., of which 50 from A. J. Schroeder, 54 91
Poughkeepsie, 1st Cong. ch. 88 00
Saugerties, Cong. ch. 27 00
Smithtown, Miss F. N. Tyler, 1 00
Union Center, Cong. ch. 5 80
Warsaw, Cong. ch. 20 00
West Bloomfield, Cong. ch. 14 00
Willsboro, Rev. C. W. Grupe, 2 00
Woodville, 1st Cong. ch. 15 70
———, Rev. and Mrs. J. E. Abbott, toward support Miss A. Eleanor Franzen, 447 73
———, Friend in Central New York, 25 00
———, Friend, 10 00—1,527 24

Legacies.—East Bloomfield, Russell B. Goodwin, by Chas. L. Goodwin, Trustee, 200 00

1,727 24

New Jersey

Bloomfield, Roger S. Boardman, 5 00
East Orange, Trinity Cong. ch., F. W. Van Wagenen, 25; O. H. Bowers, 50, 75 00
Lawrenceville, J. F. Stearns, 12 00
Little Ferry, Evan. Cong. ch. 2 00
Montclair, 1st Cong. ch., Friend, 15 00
Newark, Kate L. Hamilton, 5; V. S. Conklin, 3, 8 00
Nutley, St. Paul's Cong. ch. 30 00
Trenton, John C. Smock, 50 00
Upper Montclair, Christian Union Cong. ch., Mrs. Alice J. Rossen, 25; Mrs. L. M. Gurney, 1, 26 00
Westfield, ch. of Christ, 150 00——373 00

Pennsylvania

Coaldale, 2d Cong. ch. and Sab. sch. 11 20
Edwardsville, Welsh Cong. ch. 80 00
Hollidaysburg, Mary Norris, for Mindanao, 30 00
Neath, Cong. ch. 6 65
Philadelphia, Central Cong. ch., of which 25 from J. F. Stone, 47 99
Scranton, Mrs. Julia A. Sears, 3 00
Wilkes-Barre, 2d Cong. ch., 10; Emelye D. Evans, of which 5 for Aruppukottai, 7, 17 00——195 84

Legacies.—Wilkes-Barre, Mrs. Jane H. Owens, by Jonah H. Evans, Ex'r, 950 00

1,145 84

Ohio

Atwater, Cong. ch., of which 8.25 toward support Rev. H. A. Stick, 11 50
Belpre, Cong. ch. 13 00
Blues Creek, Cong. ch. 3 00
Cincinnati, Columbia Cong. ch., 10; Walnut Hills Cong. ch., Clara Macky, 2, 12 00
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 88; Park Cong. ch., 50; Kinsman Road Cong. ch., 15; Pilgrim Cong. ch., Rev. Dan F. Bradley, toward support Rev. A. B. DeHaan, 10, 163 00
Columbus, Eastwood Cong. ch. 31 50
Hudson, Cong. ch. 100 00
Huntsburg, 1st Cong. ch., Mary E. Millard, 5 00
Kelloggsville, Cong. ch. 5 00

Lodi, Cong. ch. 17 00
Lucas, Arthur Leiter, for Aruppukottai, 5 00
Madison, Mrs. W. P. Sutton, 5 00
Mansfield, 1st Cong. ch. 45 50
Marietta, 1st Cong. ch., 174.85; Mr. and Mrs. Thomas D. Biscoe, 10; Friend, 500, 684 85
Medina, Cong. ch., Mrs. J. M. Hartman, 5 00
Mt. Vernon, Cong. ch., Lyman S. Keen, 30 42
Newton Falls, 1st Cong. ch. 22 50
Novelty, Friend, 2 00
Oberlin, 1st Cong. ch.. of which 5 from X., 94; 2d Cong. ch., Rev. Henry C. King, 10; Thomas Henderson, 50, 154 00
Toledo, Washington-st. Cong. ch.. Mrs. E. H. Rhoades, 50; Plymouth Cong. ch., for Shaowu, 20; 2d Cong. ch., 6.73, 76 73
Twinsburg, Cong. ch., Rev. R. T. Cross, 5 00
Vaughnsville, Cong. ch. 16 00
Wayne, Cong. ch. 8 85
———, A deceased friend, 1,408 44—2,830 29

District of Columbia

Washington, James H. Blodgett and Mrs. Mary C. Blodgett, 50; Sarah D. Baldwin, 1, 51 00

West Virginia

Huntington, 1st Cong. ch. 20 00

South Carolina

Lykesland, Veigle Chapel, 2 00

Georgia

Atlanta, Mrs. Ellen G. Paseo, 5 00
Pringle, Scotts Chapel, 1 50——6 50

Florida

Crystal Springs, Union Cong. ch. 90
Daytona, Edgar M. Condit, toward support Rev. O. S. Johnson, 250 00
Orange City, Cong. ch. 5 00——255 90

Edward W. Marsh Gift

Connecticut.—Bridgeport, Edward W. Marsh, 7,635 00
Income, 195 00—7,830 00

Young People's Societies

Connecticut.—Granby, South Y. P. S. C. E., 13.50; Westchester, Y. P. S. C. E., 1.50; West Stafford, Y. P. S. C. E., 2.38, 17 38
Ohio.—Atwater, Y. P. S. C. E., 5; Belpre, Y. P. S. C. E., 2; Cincinnati, Columbia Y. P. S. C. E., 4; Fredericksburg, Y. P. S. C. E., for Shaowu, 5; Lexington, Y. P. S. C. E., for Pangchwang, 10, 26 00
43 38
Less Connecticut, West Haven, Y. P. S. C. E., item in September *Herald* now transferred to special donation, 24 00
19 38

Sunday Schools

Connecticut.—New Haven, United Cong. Sab. sch., for Mindanao, 25; West Stafford, Cong. Sab. sch., 3, 28 00
New York.—Brooklyn, ch. of the Evangel Sab. sch., 36.20; Rochester, South Cong. Sab. sch., for Adana, 30, 66 20
Pennsylvania.—Edwardsville, Welsh Cong. Sab. sch. 40 00
Ohio.—Belpre, Cong. Sab. sch., 2; Cincinnati, North Fairmount Cong. Sab. sch., 3; Conneaut, Cong. Sab. sch., for Mindanao, 10: Twinsburg, Cong. Sab. sch., 6.95, 21 95
Florida.—Crystal Springs, Cong. Sab. sch. 78
156 93

INTERIOR DISTRICT

Kentucky

Covington, St. Paul's Evan. ch. 25 00

Texas

Friona, Cong. ch. 10 00
Hurley, Cong. ch. 2 00
Spring Lake, Cong. ch. 7 50——19 50

Indiana

Indianapolis, Brightwood Cong. ch. 5 00
Terre Haute, Friend, 1 00——6 00

Oklahoma

Altona, Cong. ch. 1 40
Enid, Cong. ch. 10 00
Kingfisher, Union Cong. ch., Rev. Calvin B. Moody, 5 00
Parker, Cong. ch. 70
Perkins, Cong. ch. 3 10
Turkey Creek, Cong. ch. 95——21 15

Illinois

Abingdon, Rev. Chas. F. Sheldon, 2 00
Alpha, Rev. C. F. Hawley and family, of which 3 for Albania and 2 for Mindanao, 5 00
Aurora, New England Cong. ch., James C. Hanna, 10 00
Buda, Cong. ch. 38 00
Chesterfield, Cong. ch., of which 2 from Mrs. R. R. Barnstable, 12 00
Chicago, Kenwood Evan. ch., of which 250 for Ahmednagar, 451.72; North Shore Cong. ch., 100; Rogers Park Cong. ch., of which 5 from Rev. J. R. Nichols, 30; Millard-av. Cong. ch., 10; Pilgrim Cong. ch., Henry L. Kellogg, for Mindanao, 10; Windsor Park Cong. ch., M. W. Martin, 10; Wellington-av. Cong. ch., Friend, 5; Chicago Theological Seminary, toward support Rev. and Mrs. C. N. Ransom, 84.80; Rev. and Mrs. H. I. Gardner, 10; Victor F. Lawson, 500; David Fales, 385; James H. Moore, 100; Mrs. Harriet E. Miles, 12; Henry L. Kellogg, 5; H. S. Kelsey, 5, 1,718 52
De Long, Cong. ch. 4 31
Elgin, 1st Cong. ch. 100 00
Emington, Cong. ch., Mrs. Luther Clark, 4 00
Evanston, 1st Cong. ch., of which 10 from Mabel Rice, in memory of Wm. H. Rice, 210; do., *less* item acknowledged in April *Herald*, now transferred to special donations, 100, 110 00
Forrest, 1st Cong. ch. 8 00
Galesburg, Mrs. W. Davis, 1 00
Hennepin, Cong. ch. 1 00
Hinsdale, Cong. ch. 300 00
Kewanee, Cong. ch., H. T. Lay, 25 00
Lexington, Rev. E. F. Wrigbt, 5 00
Lombard, 1st Cong. ch. 29 50
Melvin, Cong. ch. 5 00
Morris, Cong. ch., Mrs. Dana Sherrill, 20 00
Oak Park, 1st Cong. ch., of which 455 toward support Rev. R. Chambers, and 355 toward support Dr. W. A. Hemingway, 810; 2d Cong. ch., toward support Rev. Chas. A. Nelson, 210.10, 1,020 10
Onarga, Unity Cong. ch. 2 45
Payson, Cong. ch., Friend, 1 00
Peoria, Union Cong. ch., 14.10; 1st Cong. ch., Miss M. H. Bradley, 5, 19 10

Poplar Grove, Cong. ch.	5 00	
Seward, Cong. ch.	29 75	
Sterling, Cong. ch.	26 45	
Waukegan, Cong. ch.	5 00	
Wilmette, 1st Cong. ch.	25 00	
Winnetka, Cong. ch., Mrs. Carrie B. Prouty,	1 00	—3,533 18
Legacies.—Daniel Herbert Roe,		1,843 07
		5,376 25

Michigan

Alamo, Cong. ch.	2 00	
Clinton, Cong. ch.	35 00	
Douglas, 1st Cong. ch.	17 00	
Edmore. Cong. ch.	3 00	
Grand Rapids, Rev. G. A. Pollard,	5 00	
Hilliards, Cong. ch.	5 00	
Hopkins, Mrs. R. Parmelee,	3 00	
Kalamazoo, 1st Cong. ch.	60 00	
Kendall, Cong. ch.	5 00	
Linden, Rev. C. W. Greene and family,	7 00	
Long Rapids, Cong. ch.	3 20	
Manistee, Jane E. Petrie,	20 00	
Merrill, Cong. ch.	15 90	
Northport, Cong. ch.	10 00	
Owosso, Cong. ch., Mrs. E. D. Perkins,	5 00	
Pontiac, 1st Cong. ch.	15 00	
Port Huron, 1st Cong. ch.	100 00	
Rockford, Cong. ch.	15 00	
St. Clair, Mary Moore,	10 00	
Traverse City, Friends,	1 00	
Tyrone, Cong. ch.	4 00	—341 10
Legacies.—Hudson, Fanny A. Kent, by Geo. H. Tripp, Trustee,		83 50
		424 60

Wisconsin

Adams, Cong. ch.	2 85	
Amery, Cong. ch.	13 00	
Baraboo, Cong. ch.	20 00	
Beloit, 1st Cong. ch., Rev. and Mrs. Edward D. Eaton, toward support Rev. M. W. Ennis,	50 00	
Brandon, Cong. ch.	8 67	
Clintonville, Cong. ch.	12 00	
Eau Claire, 2d Cong. ch., 18; O. H. Ingram, 500,	518 00	
Friendship, Cong. ch.	6 65	
Green Lake, Dartford Cong. ch.	10 27	
Hartford, Cong. ch.	145 00	
Huron, Cong. ch.	1 27	
Janesville, Cong. ch.	43 22	
Kinnickinnic, Cong. ch.	15 00	
Kruger, Cong. ch.	2 00	
La Crosse, Friend,	25 00	
Madison, G. H. Wells,	40 00	
Manning, Cong. ch.	1 42	
Mellen, Union Cong. ch., 2.50; Rev. Robert F. Merritt, 5,	7 50	
Menomonie, Mrs. Valeria A. Knapp,	50 00	
Mt. Zion, Cong. ch.	3 75	
Orange, Cong. ch., of which 5 from Rev. Arthur L. Spooner,	10 00	
Oshkosh, 1st Cong. ch., F. R. Clow,	2 00	
Pewaukee, Cong. ch.	5 31	
Racine, J. M. Jones,	1 00	
Rhinelander, Cong. ch.	5 00	
Ripon, Cong. ch., J. F. Taintor,	10 00	
Roberts, Cong. ch., of which 10 from Friend,	75 00	
Shullsburg, Cong. ch.	4 70	
Viola, Cong. ch.	5 00	
Waupun, Cong. ch., 25; Mrs. A. Coe Hillyer, 1,	26 00	
Wauwatosa, Cong. ch.	108 00	
Windsor, Cong. ch.	23 10	
Wyocena, Cong. ch.	2 80	—1,253 51

Minnesota

Bertha, H. O. Le Gro,	2 00	
Claremont, Mrs. S. S. Dodge and Mrs. W. M. Hubbard,	6 00	
Dodge Center, Cong. ch.	2 00	
Duluth, Pilgrim Cong. ch., Rev. J. Kimball,	10 00	
Minneapolis, Forest Heights Cong. ch., 44; Lowry Hill Cong. ch., 25.02; 1st Cong. ch., Cyrus Northrop, 25; E. F. Melony, for Inghok, 70,	164 02	
Morris, Cong. ch.	23 00	
Northfield, Cong. ch., Friends,	66 00	
Zumbrota, Cong. ch., Mrs. Ella A. Olson,	14 25	—287 27

Iowa

Algona, Cong. ch., Mrs. H. E. Stacy,	1 00	
Ames, 1st Cong. ch., Mrs. Lydia C. Tilden,	5 00	
Burlington, Cong. ch.	140 00	
Carroll, Mrs. Elizabeth R. Potts,	1 00	
Cass, Cong. ch.	12 50	
Cedar Falls, Cong. ch., 14.10; Mrs. James Miller, 2,	16 10	
Cedar Rapids, 1st Cong. ch.	69 60	
Chester Center, Cong. ch.	9 21	
Clinton, Cong. ch.	7 12	
Council Bluffs, Dodge Mem. Cong. ch.	23 00	
Decorah, Cong. ch.	40 00	
Des Moines, Plymouth Cong. ch., of which 25 from E. S. Miller,	68 89	
Fontanelle, Cong. ch.	5 46	
Galt, Cong. ch.	3 72	
Genoa Bluffs, Cong. ch.	10 00	
Green Mountain, Cong. ch.	42 50	
Grinnell, Cong. ch.	93 10	
Iowa City, Cong. ch.	18 00	
Jackson, Cong. ch.	10 00	
Kingsley, Cong. ch.	30 00	
Little Rock, Cong. ch.	20 00	
Mason City, 1st Cong. ch.	19 18	
McGregor, Mrs. J. H. Ellsworth,	25 00	
Miles, Cong. ch.	4 65	
New Hampton, 1st Cong. ch., 22; Ger. Cong. ch., 6,	28 00	
Old Man's Creek, Cong. ch.	10 11	
Orient, H. H. T. Armstrong,	1 00	
Osage, Cong. ch.	79 80	
Quasqueton, Cong. ch.	2 76	
Riceville, Cong. ch.	15 00	
Rockford, Cong. ch. and Sab. sch.	5 00	
Rodney, Cong. ch.	4 00	
Salem, Cong. ch.	36 70	
Shell Rock, Cong. ch.	3 75	
Sloan, Cong. ch.	8 74	
Tabor, Cong. ch., of which 10 from Friend,	99 00	
Toledo, Virginia C. Stoner,	5 00	
Traer, Cong. ch.	184 00	
Vancleve, Cong. ch.	20 00	
Victor, Cong. ch.	6 58	
Washington, Pomeroy Mather,	15 00	—1,199 47
Legacies.—Cedar Falls, Sarah H. Townsend, by Roger Leavitt, Trustee,		500 00
		1,699 47

Missouri

Hannibal, Pilgrim Cong. ch.	7 00	
Kansas City, Ivanhoe Park Cong. ch.	19 50	
St. Joseph, 1st Cong. ch., Louise R. Tupper,	1 00	
St. Louis, 1st Cong. ch., 75; United Cong. ch., 5,	80 00	
Springfield, Rev. Gottfried Grob, 1; Mrs. Sam'l Rogers, 10,	11 00	—118 50

North Dakota

Dickinson, Cong. ch.	10 00	
Edmunds, Cong. ch.	4 00	
Hensler, Cong. ch.	2 50	—16 50

South Dakota

Athol, Cong. ch.	5 00	
Belle Fourche, Cong. ch.	10 00	
Cedar, Cong. ch.	1 60	
Clark, Cong. ch.	21 00	
Grand River, Cong. ch.	2 50	

Redfield, Cong. ch., L. W. Black, for Mindanao, 20 00
Revillo, 1st Cong. ch. 5 00
Sioux Falls, 1st Cong. ch. 30 00——95 10

Nebraska

Arlington, Cong. ch. 14 85
Bertrand, Cong. ch. 10 00
Creighton, Cong. ch. 15 00
Curtis, Cong. ch. 18 51
Fairmont, Cong. ch., Mrs. Wallace Wheeler, 75; Mrs. Wallace Wheeler, 125, 200 00
Farnam, Cong. ch. 29 70
Geneva, Cong. ch. 35 00
Harvard, Cong. ch. 11 96
Hildreth, Rev. Benj. A. Dean, 2 00
Irvington, 1st Cong. ch. 15 00
Norfolk, 1st Cong. ch. 65 00
Omaha, 1st Cong. ch., Mrs. Palmer Findley, for India, 60 00
Waverly, 1st Cong. ch. 8 35
West Point, Cong. ch. 14 00
York, 1st Cong. ch. 23 00——522 37

Kansas

Douglass, Cong. ch. 30 00
Gaylord, Cong. ch. 10 00
Hiawatha, 1st Cong. ch. 7 65
Jetmore, Cong. ch. 12 50
Kirwin, Cong. ch., Woman's Miss. Soc. 10 00
Little River, Cong. ch. 20 00
Manhattan, 1st Cong. ch. 31 75
Sedgwick, Cong. ch., Ladies' Miss. Soc. 2 00
Topeka, Rev. J. E. Kirkpatrick, 5 00
Wichita, College Hill Cong. ch., G. S. R. 5 00——133 90

Colorado

Denver, Ohio-av. Cong. ch. 28 75
Fruita, 1st Zion (Ger.) Cong. ch. 15 00
Greeley, Ger. Cong. ch., of which 6 from Ladies' Aid Soc. 12 00
Julesburg, Cong. ch. 33 00
Loveland, 1st Ger. Cong. ch., toward support Rev. C. H. Maas, 26 00
New Windsor, Ger. Cong. ch. 10 00
Rocky Ford, Sylvia St. John, 5 00——129 75

Young People's Societies

Illinois.—Oak Park, 2d Y. P. S. C. E., toward support Rev. C. A. Nelson, 40; Waukegan, 1st Y. P. S. C. E., for Aruppukottai, 10, 50 00
Wisconsin.—Osseo, Y. P. S. C. E., for Harpoot, 5 00
Minnesota.—Minneapolis, Forest Heights Y. P. S. C. E., for Shaowu, 30 00
Iowa.—Decorah, Y. P. S. C. E., 10; Sioux Rapids, Y. P. S. C. E., 5, 15 00
South Dakota.—Belle Fourche, Y. P. S. C. E. 6 40
Nebraska.—Aurora, Y. P. S. C. E., for Harpoot, 20; Scribner, Y. P. S. C. E., 2, 22 00
Kansas.—Topeka, Central Inter. Y. P. S. C. E., for work in European Turkey, 5 00
133 40

Sunday Schools

Illinois.—Downer's Grove, Cong. Sab. sch., for Pangchwang, 30 00
Wisconsin.—Hartford, Cong. Sab. sch., 30; Madison, 1st Cong. Sab. sch., 75, 105 00
Iowa.—Salem, Cong. Sab. sch. 5 00
North Dakota.—Deering, Cong. Sab. sch. 1 00
Kansas.—Sedgwick, Plymouth Cong. Sab. sch. 4 00
Colorado.—Fort Collins, Ger. Cong. Sab. sch., toward support Rev. C. H. Maas, 20 00
165 00

PACIFIC DISTRICT

Arizona

Prescott, 1st Cong. ch., Mrs. W. A. Drake, 5 00
Tombstone, 1st Cong. ch. 10 00——15 00

Utah

Salt Lake City, Phillips Cong. ch. 40 00

Idaho

Bruneau, Cong. ch. 2 00
Caldwell, Rev. W. S. Hawkes, 4 00
Mountain Home, 1st Cong. ch. 8 60
Plummer, Cong. ch. 5 00——19 60

Washington

Bellevue, Cong. ch. 6 00
Malden, Cong. ch. 7 00
Newport, Hope Cong. ch. 5 00
Pleasant Prairie, Cong. ch. 4 50
Seattle, Pilgrim Cong. ch., 300; Plymouth Cong. ch., 100; Edgewater Cong. ch., 25; Keystone Cong. ch., 11.15, 436 15
Spokane, Westside Cong. ch. 10 00
Walla Walla, 1st Cong. ch., of which 200 from Mrs. E. H. Baker and 50 from L. F. Anderson, 260 00——728 65

Oregon

Beaver Creek, St. Peter Cong. ch. 5 00
Condon, Cong. ch. 8 00
Corvallis, 1st Cong. ch., Mr. and Mrs. G. B. Blair, 10 00
La Grande, H. L. Underwood, 5 00
Monument, Rev. C. T. Whittlesey, 3 00
Rainier, Cong. ch. 4 00
Salem, 1st Cong. ch. 117 00——152 00

California

Berkeley, 1st Cong. ch., 75; Park Cong. ch., 30; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 177 00
Bloomington, Cong. ch. 4 00
Campbell, Cong. ch. 93 00
Chula Vista, Cong. ch. 24 28
Claremont, 1st Cong. ch., of which 429 toward support Rev. C. A. Stanley, 706.23; do., Rev. and Mrs. W. C. Merritt, 40, 746 23
Eagle Rock, 1st Cong. ch. 68
Escondido, Cong. ch. 10 85
Glendale, Cong. ch. 14 37
La Canada, 1st Cong. ch. 4 10
La Jolla, Cong. ch. 45 58
La Mesa, Central Cong. ch. 24 80
Long Beach, Cong. ch. 300 00
Los Angeles, 1st Cong. ch., of which 50 toward support Rev. F. P. Beach, 470.10; do., L. M. S., 94.35; do., Cora Ellis, 2; do., Mrs. M. W. Hickox, 1; Plymouth Cong. ch., 108.50; Messiah Cong. ch., 73.93; Pilgrim Cong. ch., 47.82; East Cong. ch., 33.31; Vernon-av. Cong. ch., for Mt. Silinda, 30; West End Cong. ch., of which 10 for work in South China, 16; Olivet Cong. ch., 12.41; Pico Heights Cong. ch., 10; Garvanza Cong. ch., 8.56; Wm. R. Wickes, for China, 50; Ross A. Harris, 37.50, 995 48
Martinez, Cong. ch. 8 25
Moreno, Cong. ch. 10 10
National City, Cong. ch. 56 00
Oakland, 1st Cong. ch., of which 2,077.50 toward support Rev. S. L. Gulick, and 100 (from Mrs. S. T. Fisher), to const. *Rev. Ray F.*

Carter and *Rev. Miles B. Fisher*, H. M.'s, 2,566.71; do., Wallace M. Alexander, 200; Pilgrim Cong. ch., 22.93; Olivet Cong. ch., 11.50; Myrtle-st. Cong. ch., 6.20; Japanese Cong. ch., 1, 2,808 34
Ocean Beach, Rev. W. A. Waterman, 10 00
Oneonta, Cong. ch. 3 10
Ontario, Bethel Cong. ch., of which 30 from Ladies' Miss. Soc. 163 01
Pacific Grove, Mayflower Cong. ch. 128 30
Palo Alto, 1st Cong. ch., Mrs. M. Shane Smith, 2 00
Paradise, Cong. ch. 12 70
Pasadena, 1st Cong. ch., 201.80; West Side Cong. ch., of which 7.50 for Pangchwang, 19.80; North Cong. ch., 20.76; Mrs. E. M. Orton, 2; Miss S. R. Orton, 2, 246 36
Paso Robles, Cong. ch. 1 86
Pescadero, Cong. ch. 1 00
Petaluma, 1st Cong. ch. 14 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
Pomona, Pilgrim Cong. ch. 89 10
Ramona, Cong. ch. 3 25
Redlands, 1st Cong. ch. 193 75
Redondo, Cong. ch. 24 80
Redwood, 1st Cong. ch. 27 70
Rialto, Cong. ch. 8 25
Riverside, Cong. ch. 43 00
San Bernardino, 1st Cong. ch. 32 88
San Diego, 1st Cong. ch., of which 50 from M. W. Gilmore, 345.69; Mission Hills Cong. ch., 31; Logan Heights Cong. ch., 21.70; Geo. W. Marston, 500, 898 39
San Jacinto, Cong. ch. 1 97
San José, 1st Cong. ch. 170 00
San Lorenzo, Cong. ch. 10 00
Santa Rosa, 1st Cong. ch. 10 85
Saratoga, Cong. ch. 55 00
Sierra Madre, 1st Cong. ch. 59 24
Soquel, Cong. ch. 20 00
Suisun, Cong. ch. 5 00
Willowbrook, Cong. ch. 16 00
Woodland, Cong. ch. 4 40—7,593 97

Hawaii

Honolulu, Central Union Cong. ch., 2,856.25; chs., through Hawaiian Board, 52.95; Wm. Laeha, 10, 2,919 20

Young People's Societies

California.—Los Angeles, 1st Y. P. S. C. E., of which 50 toward support Rev. F. P. Beach, 57.75; Riverside, Y. P. S. C. E., 20, 77 75

Sunday Schools

Washington.—Anacortes, Cong. Sab. sch. 13 61
Oregon.—Freewater, Federated Sab. sch. 1 60
California.—Bloomington, Cong. Sab. sch., 2; Claremont, 1st Cong. Sab. sch., for Africa, 36.61; Los Angeles, 1st Cong. Sab. sch., Philathea Class, 23; Oakland, 1st Cong. Sab. sch., 16.22; Pasadena, Lake-av. Cong. Sab. sch., 20; Redlands, 1st Cong. Sab. sch., of which 15 for Mt. Silinda, 18.72 for Turkey, and 12.10 for Africa, 45.82, 143 65
Hawaii.—Honolulu, Central Union Cong. Sab. sch., toward support Rev. P. A. Delaporte, 150 00
308 86

MISCELLANEOUS

Turkey

———, Mehran Masesian, 39

Twentieth Century Fund

Amount taken from Fund for current expenses of year, 1,815 93

Elisha D. Smith Fund

Income to August 31, 1913, for salaries of teachers in Foochow College, 1,164 75

Henry R. Adkins Fund

Income to August 31, 1913, 11 65

Allen Memorial Fund

Interest to August 31, 1913, for general work, 186 36

Atterbury Fund

Income for education of students in theological seminary, Tungchow, 221 30

Clark Fund

Income to August 31, 1913, for native preacher in India, 46 59

Herbert R. Coffin Fund

For support native helpers in India, 225 96

Susan B. Church Memorial Fund

From Cong. ch., Littleton, N. H., for Sholapur station, 6 99

Charles E. Fowler Memorial Fund

Income to August 31, 1913, 23 30

Rogene T. Fulton Fund

For support of Bible-reader in India, 46 59

Glenbrook Missionary Society Fund

Union Memorial ch., Glenbrook, Conn., for two native workers in India, 37 27

Orilla C. Kellogg Fund

Income to August 31, 1913, for support and education of native children, 508 61

W. W. Penfield Fund

Income to August 31, 1913, 4 66

Albert Wentworth Fund

Income to August 31, 1913, 46 59

From Woman's Medical Mission, Jaffna

Toward salary of Dr. Curr, and other expenses, 1,036 58

From Jaffna General Medical Mission

For expenses in part for Dr. T. B. Scott and family, 364 20

Mission Scholarships

Income of Norton Hubbard scholarship, for Ahmednagar Theological Seminary, 55; income of Norman T. Leonard scholarship, for student in Eastern Turkey, 60.50; income of the J. S. Judd Doshisha Scholarship Fund, for support of teachers in training pupils for native ministry, 55; M. W. Thompson Fund, for education of students in Turkey, 27.50; income of Hugh Miller Scholarship, for Ahmednagar Theological Seminary, 90.75, 288 75

Foochow College Professorship Endowment

For salary and other expenses of Miss Wiley, 698 85

William White Smith Fund

Income for education of native preachers and teachers in Africa, 1,460 00

Asa W. Kenney Fund

Income for support of missionary in active service, 1,813 66

Work in the Philippines

For salaries of Rev. and Mrs. R. F. Black, 1,200 00

Jaffna General Medical Mission Endowment

For expenses in part for Dr. Scott and family, 362 86

Rev. George A. Gordon Fund

For special medical expenses of missionaries, 46 59

Albanian Work

Salary of Rev. P. B. Kennedy, 924; salary of Rev. C. T. Erickson, 1,516.40; general work in Albania to June 30, 1913, 2,200; traveling expenses of Rev. P. B. Kennedy, 286, 4,926 40

Milis Memorial

Income to August 31, 1913, 16 94

Alden Memorial Fund

For evangelistic and educational work in Madura Mission, 477 36

Cutler Fund

Income to August 31, 1913, 23 30

Woman's Medical Mission Endowment

Toward salary of Dr. Curr and expenses of McLeod Hospital, 50 08

Fund for Disabled and Retired Missionaries

Income to provide for medical and surgical expenses of missionaries, 2,786 01

D. Miner Rogers Memorial Fund

Income to August 31, 1913, 19 97

Elizabeth Richards Wood Memorial Fund

Income to August 31, 1913, 13 98

Income D. Willis James Foundation

For various higher educational institutions of the Board to September 1, 1913, 27,500; for outfit and traveling expenses in part of Mr. and Mrs. Edward M. Flint, 907.23, 28,407 23

Income Sarah R. Sage Funds

Income for salary of F. A. Lombard, 1 year's int. on 15,000, 698.85, and for support of native helper in Madura Mission, 1 year's int. on 1,000, 46.59, 745 44

Income William F. Merrill Memorial Fund

Part income to August 31, 1913, 1,397 18

Diarbekir Hospital Endowment

Income for salary, outfit, and traveling expenses in part of Dr. and Mrs. Floyd O. Smith, 1,620 20

Julia A. Merrill Fund

Income to August 31, 1913, 277 60

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 13,022 26
For repairs on missionaries' home, Maebashi, 150 00
For allowances of missionaries in this country, outfits, refits, and freight of outgoing missionaries, to August 31, 1913. 12,269 87
For traveling expenses of missionaries and supplementary appropriations, 7,363 56—32,805 69

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 8,000 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer 2,675 00
(Oregon Branch, toward support Rev. E. D. Kellogg), 20 00—2,695 00

43,500 69

Additional Donations for Special Objects

Maine.—Farmington, Mrs. C. M. Cushman, for Shattuck Memorial Hall, Oorfa, 1; Portland, Mrs. L. E. McPherson, for do., 2; do., Friend, for native helper, care Rev. F. E. Jeffery, 50, 53 00

New Hampshire.—Lancaster, Cong. ch., for hospital, care Dr. C. F. Haas, 20 00

Massachusetts.—Granby, ch. of Christ, 10.25, and ch. of Christ Sab. sch., 5, both for work, care Rev. R. S. M. Emrich, 15.25; Pittsfield, Clarence Stephens, of which 75 each for scholarships, care Rev. J. X. Miller, Rev. Wm. M. Zumbro, and Rev. J. P. Jones, 225; Somerville, Mrs. J. H. O'Brion, for hospital, care Dr. H. N. Kinnear, 5; South Wellfleet, I. R. Paine, for work, care Rev. B. V. Mathews, 6.50; Stockbridge, Interlaken Cong. ch., Friend, for hospital, care Dr. H. N. Kinnear, 3; Wellesley, Jeannette W. Emrich, for kindergarten work, care Miss J. L. Graf, 1.50; Williamstown, 1st Cong. ch., Friend, for Madura College, care Rev. Wm. M. Zumbro, 100, 356 25

Connecticut.—Hartford, Mrs. Edward C. Stone, for hospital, care Dr. H. N. Kinnear, 5; Madison, J. J. Marsh, for do., care do., 1; Salisbury, Cong. ch., Mrs. P. P. Safford, for work, care Mrs. T. S. Lee, 5; Stonington, 2d Cong. Sab. sch., for work, care Dr. C. D. Ussher, 20; Terryville, Cong. Sab. sch., for bed in hospital, care Dr. W. A. Hemingway, 20; West Hartford, Friend, for work, care Rev. F. B. Bridgman, 18.75; West Haven, Y. P. S. C. E., for native worker, care Rev. Geo. H. Hubbard, 24; ———, Friend, for hospital, care Dr. H. N. Kinnear, 50, 143 75

New York.—Castile, Sanitarium Mission Circle, for student, care Dr. Lucy P. Bement, 20; New York, Theodore H. Smith, for new memorial schoolhouses in Ceylon, care Rev. J. H. Dickson, 200; do., D. S. Bennet, for village schools, care Rev. E. Fairbank, 50, 270 00

New Jersey.—Keansburg, Mrs. F. R. Hill, for work, care Rev. H. K. Wingate, 10 00

Pennsylvania.—Ogontz, Ogontz School, for work, care Mrs. T. D. Christie, 20; Pittsburg, Conrad H. Young, for improvements in the compound, Fenchow, care Rev. Wm. R. Leete, 25; Scranton, Mrs. Julia A. Sears, for work, care Dr. H. N. Kinnear, 2; Towamencin, Schwenkfelder Sab. sch., for use of Miss Flora K. Heebner, 24, 71 00

Ohio.—Cleveland, Rev. Dwight Goddard, for work, care Rev. W. L. Beard, 50; Youngstown, John J. Thomas, for pupil, care Rev. J. P. Jones, 40, 90 00

Delaware.—Woodside, W. H. Warren, for hospital, care Dr. H. N. Kinnear, 2 00

District of Columbia.—Washington, Friend, for pupil, care Mrs. A. A. McBride, 20 00

Virginia.—Scottsville, Woman's Miss. Soc., for hospital, care Dr. H. N. Kinnear, 3 00

Texas.—La Grange, Robert Sample, for hospital, care Dr. H. N. Kinnear, 2 00

Illinois.—Evanston, 1st Cong. ch., J. B. Horton, for Boys' School, care Rev. C. A. Nelson, 100; Polo, H. W. Hey, for work, care Rev. L. C. Powers, 100, 200 00

Michigan.—Alpena, Cong. ch., Woman's Ass'n, 25, and Friend, 10, for work, care Rev. J. H. Dickson, 35 00
Minnesota.—Granada, Ira Clynick, for hospital, care Dr. H. N. Kinnear, 1; Moorhead, Mrs. L. A. Huntoon, for Boys' School, care Rev. H. K. Wingate, 100; St. Cloud, St. Cloud Normal Alumni, 30, and Blanche E. Atkins, 25, both for pupils, care Miss E. M. Atkins, 55, 156 00
Iowa.—Harcourt, Frank I. Johnson, for native preacher, care Rev. O. S. Johnson, 75 00
South Dakota.—Athol, Cong. Sab. sch., for orphans, care Rev. Lyle D. Woodruff, 1 00
Nebraska.—Columbus, Y. P. S. C. E., for work, care Dr. F. F. Tucker, 5; Princeton, Ger. Cong. Sab. sch., for work, care Miss Johanna L. Graf, 15; Verdon, Jennie Robertson, for work, care Dr. H. N. Kinnear, 1, 21 00
Kansas.—Stockton, J. W. Noyce, for work, care Rev. F. E. Jeffery, 1 00
Colorado.—Fort Collins, Ger. Y. P. S. C. E., for King School, care Miss C. R. Willard, 10 00
California.—Claremont, Cong. Sab. sch., for Bible-woman, Ahmednagar, 9; Little Lake, Cong. Sab. sch., for orphan, care Rev. F. E. Jeffery, 15.15; Los Angeles, Plymouth Cong. ch., of which Woman's Miss. Soc., 35, Plymouth Pilgrims, 25, Rev. and Mrs. F. W. Fairfield, 70, Mrs. Fred M. Wilcox, 25, I. S. Watson, 25, and Alexander White, 20, all for Girls' School building, care Mrs. W. C. Fairfield, 200; do., Olivet Cong. Sab. sch., for work, care Mrs. Geo. B. Cowles, 3.12; do., Ross A. Harris, for work, care Dr. H. N. Kinnear, 12.50; Oakland, Mrs. S. T. Fisher, for work, care Rev. James H. Pettee, 50; Sacramento, Cong. Sab. sch., for use of Dana K. Getchell, 11.50; San Jacinto, Cong. Sab. sch., for orphan, care Rev. R. A. Hume, 9; San José, G. W. Wetmore, of which 50 for hospital, care Dr. H. N. Kinnear, and 50 for work, care Rev. Watts O. Pye, 100; Upland, Chas. E. Harwood, for use of Rev. Watts O. Pye, 500; do., Mrs. Chas. E. Harwood, for work, care Rev. W. O. Pye, 250, 1,160 27
Hawaii.—Honolulu, Central Union ch., toward support Miss Olga Meitzner, 250 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For work in Bombay, 5 00
For pupil, care Mrs. B. V. Mathews, 23 43
For native teacher, care Miss Bertha P. Reed, 10 00
For orphanage, care Rev. J. H. Pettee, 7 00——45 43

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For pupils, care Rev. R. A. Hume, 7 50
For teacher, care The Misses Bement, 15 00
For kindergarten building, care Mrs. Chas. A. Stanley, 6 00——28 50

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer

For pupil, care Rev. W. C. Fairfield, 12 50
For educational work, care Mrs. J. P. Jones, 30 00——42 50

From *Canada Congregational Woman's Board of Missions*
Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For building and rebuilding fund, care the Misses Melville, 1,000 00

Income St. Paul's Institute

For St. Paul's Institute, 38 66

Pasumalai Seminary Professorship Endowment

Income for Pasumalai Seminary, care Rev. J. P. Jones, 465 90

North China College Endowment

Income, 466 40

Williams Hospital Endowment

Income, 139 77

Gordon Theological Seminary, Tungchow, China

Income, 638 80

Arts and Crafts Fund

For industrial work, Bombay, 236 03

Deacon Gates Scholarship, Mardin High School, Turkey

For work, care Rev. A. N. Andrus, 55 00

Andrews Scholarship

Income for pupil in Gordon Theol. Sem. 27 50

Montgomery Memorial Scholarship Fund

For Central Turkey College, care Miss E. M. Blakely, 8 00

The Annie A. Gould Fund

Income for education of Chinese girls in Paotingfu, 85 25

The Cornelia A. Allis Fund

Income for support of pupil in Madura, care Rev. J. E. Tracy, 16 50

The Joanna Fisher White Scholarship

Income for scholarship in girls' boarding school, Marsovan, 35 75

Porter Scholarships

Income, 165 00

Ann E. Shorey Fund

For education of Ram Chundra Shorey, care Mrs. M. L. Sibley, 34 37

Boys' Academy Fund, Hadjin

Income to August 31, 1913, care Miss O. M. Vaughan, 44 98

Marash Theological Seminary Endowment

Income to August 31, 1913, 83 86

Marash Academy Endowment

Income to August 31, 1913, 103 75

S. B. Poor Memorial Fund

Income for Uduvil school for girls, care Rev. James H. Dickson, 232 95

Alice Julia Rice Memorial Fund

Income to August 31, 1913, for maintenance of study in Doshisha, care Rev. F. A. Lombard, 18 64

Satara Orphanage Fund

Income to August 31, 1913, for support of child in orphanage, care Mrs. H. J. Bruce, 22 64

Benjamin Schneider Memorial Fund

Income for training preachers in Central Turkey, 91 39

Dewey Scholarship

Income to August 31, 1913, for support of pupil, care Mrs. S. S. Dewey, 13 98

C. F. Gates Mardin High School Scholarship

Income for scholarship in Mardin High School, 81 07

Cyrus S. Richards Fund

Income to August 31, 1913, toward salary of president of Anatolia College, 134 98

Mrs. D. K. Pearsons Memorial Endowment Fund

For Anatolia College, 2,330 00

Atwater Memorial Fund

For support of school at Fenchow, 339 23

A. A. Leonard Fund.

Income sent to Turkey, 93 29

Jeannie Grace Greenough Crawford Fund

Income for education of girls in Western Turkey, care Rev. L. S. Crawford, 60 00

Thornton Bigelow Penfield Scholarship

Income for students in Pasumalai Seminary, India, 27 50

Turvanda Topalyan Scholarship

Income for education of poor village girls, care Miss O. M. Vaughan, 110 00

Williams and Andrus Scholarship

Income for pupils at Mardin, Eastern Turkey, 77 42

Capron Hall Ives Scholarship

For Capron Hall, care Miss M. T. Noyes, 110 00

American College, Madura Endowment Fund

Income to August 31, 1913, for college, care Rev. W. M. Zumbro, 23 30

Marash Theological Seminary Library Fund

Income to August 31, 1913, 69 89

Welch Scholarship Fund

Income for Pasumalai Seminary, 18 12

Washburn Scholarship Fund

Income for Pasumalai High School, 76 17

Jubilee Scholarship Fund

Income for Pasumalai High School, 74 86

Harriet Hazen Scholarship Fund

Income for Pasumalai Seminary, 18 64

Capron Scholarship Fund

Income for Pasumalai Seminary, 25 03

Albert Victor Hospital Endowment Fund

Income to be sent to India for running expenses of hospital, 264 03

S. M. Bingham Memorial Fund

Income for support of Hawaiian or Gilbertese catechists in Gilbert Islands, 46 59

Farrington Fund

Income for native helper, care Rev. C. S. Vaughan, 63 41

International Hospital Adana Fund

Income for hospital, 170 72

Kodaikanal School Endowment

Income for school, 123 46

Ackley Endowment

Income for hospital, West Central Africa, 18 64

Blank Memorial Fund

Income for scholarship, Anatolia College, 124 97

Burrall Fund

Income for medical work, care Dr. C. D. Ussher, 46 59

Dnyanodaya Endowment Fund

Income to August 31, 1913, 4 31

A. Lewis Hill Endowment

Income for bed in Foochow Hospital, 23 30

Income Higher Educational Work Endowment

Income for Ahmednagar Theological Seminary, 80 00

Marian Elwood Scholarship

Income for pupil, care Rev. W. P. Elwood, 22 00

Amelia Scholarship

Income for scholarship in Madura College, 42 71

Henry Jones Scholarship

Income for scholarships, Pasumalai Seminary, care Rev. J. P. Jones, 93 18

Lalitpur-Warren Fund

Income for Bombay High School, 1 32

Solon Severance Scholarship Fund

Income for scholarship, Pasumalai Seminary, care Rev. J. P. Jones, 27 95

Bartlett Fund

Income for medical work, care Dr. C. E. Clark, 182 99

12,097 49

Donations received in August, 169,914 11
Legacies received in August, 48,254 28

218,168 39

Total from September 1, 1912, to August 31, 1913. Donations, $863,296.59; Legacies, $163,441.01 = $1,026,737.60.

Jaffna General Medical Mission

England.—Liverpool, Miss P. M. Given, 48 20

Van College Fund

Vermont.—Brattleboro, Mrs. W. H. Bigelow, 10; Danbury, Mrs. Wilbur Griffiths, 5; Pittsford, Mary J. Eaton, 100; Rutland, Carrie Griswold, 5, John W. Ross, 5, Chas. P. Harris, 1, and Helen B. Smith, 1, 127 00
Massachusetts.—Boston, D. B. Eddy, 25 00
Connecticut.—Bristol, Kingsley Birge, 2; Hartford, Geo. P. Goodwin, 50, A. L. Gillett, 40, James Lyman, 2, Wilbur Bull, 1, and Stanley Sherman, 1; Middletown, James H. Bunce, 25; Naugatuck, Gertrude Whittemore, 500, and Mrs. Howard Tuttle, 100; New Britain, M. Hattie and Sarah P. Rogers, 25; New Canaan, Mr. and Mrs. Payson Merrill, 60; New London, Mrs. J. N. Harris, 1,000; ———, Anon., 1, 1,807 00
New York.—Brooklyn, T. J. Ritter, 3, and Lillian G. Stafford, 1, 4 00

1,963 00

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